

A CRC minister in an enthusiastic sermon on circumcision pounded the pulpit lecturn and spouted out: **"Everyone in Abraham's household was circumcised — the men servants, the maid servants ... everyone!"**

From a parishioner's memory

Calvinist Contact

Second Class Mail

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Government representative speaks at sod-turning ceremony

BRAMPTON, Ont. — To the surprise of the Board of Directors of Holland Christian Homes present at the unique sod-turning ceremony performed by HRH Princess Margriet, the Homes were honoured by the presence of the Minister of State for Finance of the federal government, the Honourable Roy McClaren. Mr. McClaren addressed the audience for a few moments and brought greetings on behalf of the federal government.

He said that this ceremony begins and marks a new phase in the development for a partnership between the federal government and HCHs. Mr. Fred Vandervelde, one of the members of the Board of Directors and the MC for the occasion at HCHs replied "we are indeed very grateful that the Honourable Roy McClaren is present with us today because without the Federal Government funding, HCHs would not be where it is today. HCHs plans to build a 13-storey retirement village centre and a nursing home for 120 beds and is very dependent on the funding of the federal government."

The next few weeks will be crucial weeks for the Board of Directors for HCHs as they are presently negotiating with the federal government for a remaining portion of

funding for the \$12 1/2 million complex which would complete the entire retirement village at HCHs. According to Vandervelde the unexpected visit of the Minister of State for Finance boded well for these negotiations.



Fun at the West coast AACS conference.

(See Pensive Dutchie on p. 13).

Reitsma lectures on Dutch Calvinism in the U.S.

STERLING, KANSAS (Sterling College) — Dr. Richard Reitsma, new professor of history, humanities, and foreign languages at Sterling College, was one of the speakers at the Luther Conference (Lutherfest 1983) on the campus of Wheaton College on September 21. He presented a paper on the influence of Luther in The Netherlands. "From Wittenberg to Geneva: Lutherans and Calvinists in The Netherlands in the 1560s."

Reitsma is scheduled for two more scholarly presentations in October. In mid-October he will speak to the Council for European Studies at Columbia University on the topic "Party Formation and State Building in the Early Dutch Republic." Later in the month he will present a paper at the Sixteenth Century Studies Conference at Marquette University in Milwaukee. His topic will be "A Parliament in Transition: The Role of the Dutch Calvinists and Erasmians during the War against Spain."

Dr. Reitsma, who holds dual citizenship in The Netherlands and in Canada, received his doctor's degree from the Free University in Amsterdam. He came to Sterling from the Institute for Christian Studies in Toronto, where he had been involved in library research. He originally hails from Bowmanville, Ont.



Yes, Alice, they look like us

Ralph and Alice, two Uganda giraffes who roam the reserves at the African Lion Safari, near Cambridge, Ont. greet Ed and Trixie looking out over the door. Ed and Trixie were purchased from Parc Safari in Hemmingford, Quebec, at the tender age of one. They will weigh about 750 kilograms when they reach maturity and can live to 30 years of age.

OAAIS meeting takes a deep breath

Ben Vandezande

TORONTO, Ont. — The delegates from member schools of the Ontario Association of Alternative and Independent Schools (OAAIS) gathered in Toronto on October 5 to get their second wind.

During the past year, and particularly last spring, there seemed to be a genuine movement on the part of the government to introduce some legislation for funding, but it did not come. OAAIS, like a runner who thought he was just running his last lap, suddenly discovered that the race was far from over.

But the mood of the 90 delegates to the meeting was more of determination than despair. On that very day, 21 students from Toronto District Christian High were passing out a special flier for OAAIS at various offices in Toronto. (For more see p. 4).

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Op/Ed

An act of murder or an accident of war?

Prime Minister Trudeau and Opposition Leader Brian Mulroney locked horns on what attitude to take towards the Soviet Union a month after the shooting down of the Korean airliner.

On Tuesday, October 4, in the question period of the House of Commons, Mr. Mulroney asked the Prime Minister "Is it now the official position of the Government of Canada that the Korean airliner tragedy, in which ten Canadians lost their lives, was in fact an accident?"

The subsequent professorial explanation by Trudeau that "accident" comes from the Latin *accidere*, which means "to happen," which comes from *ad-cadere*, which means "to fall down" sounded terribly hollow if not playful and inappropriate. It may show that Mr. Trudeau's Jesuit training has left him with a good knowledge of Latin, but does it explain his choice of words?

Mr. Mulroney noted a contradiction between what the Secretary of State for External Affairs said on September 12, namely that the shooting down was "an unjustified act of murder," and the new terminology of "accident."

Calling it "an accident of war" a little later on in the question period helped a little to explain Trudeau's position, but it did not remove the contradiction. It would have been more forthright for the PM to admit that the Government was adjusting its attitude from calling it first degree murder to manslaughter, if one were to use legal terminology.

The Secretary of State's statement reflected outrage at a barbaric act, the PM's statement showed understanding for an unfortunate incident.

In an earlier editorial (September 23) *Calvinist Contact* presented a view that differs with both statements. According to us it was neither a deliberate act of brutality nor a mere accident of the cold war. Instead, we saw it as evidence of a brutal system in place that simply does not value human life.

The Prime Minister justified his use of the word "accident" by explaining that the cold war is heating up and that "it is getting dangerous." He wants to cool down the rhetoric between East and West so that the Geneva talks won't fail at a crucial time.

He's right in suggesting that life goes on and that we must not continue to hurl accusations at the Soviet Union. But we don't have to cuddle up to it either by saying that they really couldn't help it.

Truth demands that we do not try to remove guilt where it belongs. Love demands that we sadly go on to work hard at creatively reducing cold war tensions.

Why pay a speeding ticket not written in Ojibwa?

That the question of language rights can create havoc in the province of Manitoba should not surprise readers of *Calvinist Contact*. Our own little Dutch language war of last spring shows that emotions get stirred easily when you touch a person's first language.

For 50,000 Manitobans that first language is French. Fifty thousand is only 4% of the total population of one million and a quarter. But since the French are one of the two founding nations of Canada, it is good to see efforts being made by the Provincial NDP government under Howard Pawley as well as the three national parties to extend French language rights to more government services. It's a late response to an historical debt owed by Anglo North Americans to their French co-patriots. Ontario with half a million francophones lags far behind Manitoba in paying off its debt.

But the francophone issue raises the question what we have done to the aboriginal people, the ones who "pre-founded" Canada.

They miss the leverage of a province like Quebec and a homeland like France constantly to remind us of our debt.

Yet, their plight is more desperate than that of the French Canadian. They are sorely in need of getting back in touch with their past, their culture and their language. Without those cultural supports they can never escape the downward pull of their lost morale.

Perhaps it takes an Indian lawyer to refuse to pay a speeding ticket written in English only and not in Ojibwa to set the wheels in motion. In Manitoba it was a francophone lawyer who precipitated a flurry of governmental action by refusing to pay a speeding ticket not written in French.

Federal and provincial governments could begin by encouraging Indians and Inuit to set up their own school systems with their own curricula and teachers. Even if the end result would be a breaking up of Canada into a looser federation of provinces or states, that would be much preferred to watching an ancient group of nations like the Indians and Inuit languish in a cultural no-man's land.

Letters

Unfair assessment of Pope's visit

I am deeply shocked and grieved by the content of the editorial in C.C. September 16/83. "Make Straight in Canada a Highway for the Pope."

In a world where our only hope lies in calling upon and submitting to the Lord, I am touched by the massive crowds in Poland and the Americas who, in their suffering and hopeless plight, turn to the Lord for comfort.

In your article you are implying that they are merely turning to the pope. To me that is an unfair assessment reminiscent of the early Protestant "warnings" against Roman Catholicism.



If we question the sincerity of our fellow Christians (the R.C. included) we are merely condemning ourselves.

Praise the Lord for the mighty works He is doing in every denomination!

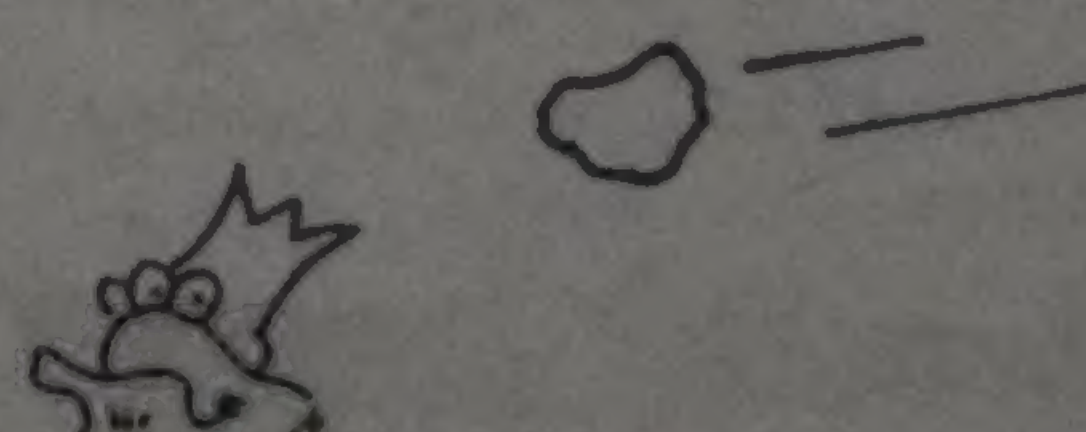
Herman Vanderburg,
Calgary

Throwing stones at humour

I see in the last C.C. that many of our people have difficulty with humour — too bad.

I liked Pontius Puddle's offer to throw the second stone. Aren't we all a bit like him?

Remkes Kooistra,
Waterloo, Ont.



For us the raising of hands is an issue

As I read "Pastoral Pondering" (September 16) it struck me that Pastor de Bruyne could have been talking about my husband. Indeed we were once at his church and he raised his hand. But I'm sure there are many more wives who thought that he was pondering about her husband.

I appreciated Pastor de Bruyne's response. However, that's where it is at. For some time now, we have struggled in our lives with the expression of the joy we have in our faith. Many people have said, the raising of hands is no issue. But what if it is for us?

JUST A MOMENT/HERMAN PRAAMSMA



'Christians can be strange people'
(three people I talked to last week)

What an emotion packed afternoon it was: we were on the lawn of Holland Christian Homes in Brampton, Ontario, and experienced a royal visit. Princess Margriet and her husband Pieter van Vollenhoven came and helped in a sod turning ceremony to mark the beginning phase of the Faith Manor Nursing Home complex.

Wherever you looked there was red, white and blue or orange. Many people were present more than an hour before the whole thing started. An atmosphere of nostalgia and a show of deep love for and connectedness with the Dutch royal family pervaded. Listening to some people around me I was amazed at all the information they had at their fingertips about that royal family and about what was happening in the old country.

In a way, the actual event was almost a letdown compared to the build-up of expectation. But no doubt everyone enjoyed themselves tremendously, especially the older generation. They suffered gladly through a number of speeches, and cheered, sang and applauded lustily. There was a sense of togetherness, and everything that was said was sympathetically listened to.

In its own way that's beautiful. Beautiful that we can still have such ties. Beautiful that we are aware of our history, in as far as that history has beginnings on the other side of the ocean. Wonderful that we are so interested and informed about what, very obviously, is still very dear to so many of us.

But when I experienced this wonderful togetherness, I felt at the same time a great sadness — for myself and for you. You see, the common origin that you and I share is not our Dutchness or the House of Orange. It is the fact that we are children of the Kingdom of Heaven, and that we are parts of the one body of Christ.

And it is about that Kingdom in this world that we know next to nothing. At least, we know next to nothing about how that Kingdom exists, is being gathered, on a world-wide scale. Did you know that about one third of that Church, our brothers and sisters, undergo persecution each day? One third! Think of that! My Father, who is more up-to-date than I am on these statistics, tells me that this is a matter of pain and daily concern to him. And I feel guilty.

I identify so little with that community of fellow believers, who ought to be more real to me than some people who merely speak Dutch, or who belong to some royal house.

It is about these large groups of people who are our brothers and sisters that we hear next to nothing: not in the press, not in negotiations with communist countries, not in books, not on radio or on television. They seem to be irrelevant, they seem to be nothing to get excited over. They're only Christians.

Think about it this week. One third of Christianity. One third of 'a royal house, a chosen priesthood to our God and Father.'

If we knew for sure that 50,000 Friesians were held under barbaric conditions in concentration camps behind the Iron Curtain, what would we do?

Rev. Herman Praasma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

Women in ecclesiastical offices
(a reader's point of view)

I have no desire to debate with Dr. Kooistra. I am sure that many share his view. But I am also sure that many do not. On behalf of the latter, I would like to submit this view.

If we read God's Word with a believing and receptive heart, then it cannot escape us what God's mind and will was when He created man.

He created only one human being — a man. And this one man received from God Himself instruction to name all the created beings. In this way the remarkable and distinctive differences between the created beings became apparent. God instructed the man to keep and guard this whole new perfect creation from the influence of evil and corruption as God's perfect manager by the act of obedience. How important this man was! How important it was to listen carefully to God's word and orders! This is the first lesson Scripture teaches us.

When man completed his first task and the differences in the created beings were revealed, then the greatest difference of all comes to light, i.e. man himself. He was different from all other beings. Man has a mind while all other beings have instinct only. Man can see and distinguish, see and think, see and perceive, hear, listen, act, speak, love and willfully obey. Only man is image of God! Man was recognized as master under God the Creator. He received God's Word, and he only, from God Himself, and God entrusted His masterwork to him.

He is the head of creation and responsive to His Master. This is the second lesson Scripture teaches us.

Now, the difference was that this man was alone. It is very important to notice this. Why is it that man was alone? Did God fail to complete creation? All other beings there were created male and female. Why then is there one being missing?

It must have been God's specific plan that a second human being, equal, but female, was not yet there, so that Adam and every male after him would be fully aware that he was the head under God, and fully responsible for what would happen if he acted the wrong way.

No other person could be accused by him. Only man received God's Word

directly and is fully accountable for his actions, and he cannot pass on headship. It was only when man realized and became fully aware of his headship, that God made for him a helpmeet out of his own body to make him all the more realize his headship and responsibility. In such a beautiful way the all-wise Creator revealed to man His will in supreme masterful action. He brings this man to the full awareness of his position in regards to his new mate.

The all-wise God knew that fallen man, with corrupted mind, would question God's Word. Over and above His Word He made His will known by an unquestionable act. Dare we question His will He so clearly revealed in this final act of creation? First God gave detailed attention to man's position and then He made a woman. And the perfect man could fully read God's will.

When Adam became aware of the presence of a female, he knew immediately where she came from. He knew that she was made for him especially. "Flesh from my flesh; bone from my bone" he said. Inferior to him? Of course not! God did not use an inferior substance to make a woman. To submit the thought of inferiority of the woman is foreign to God's action and only resorting to a speculative technique to attract attention and support for one's own argument. Adam responded to his headship instructions and gave her a name responsive to God's order and related God's Word to her.

God did not give the woman the warning. No, Adam was the head of creation and had to relate the Word to the woman. It was man's responsibility to speak God's Word in the family and in the household of God, the Church of Jesus Christ.

Continued next week

Ben Nymeyer, Sr.
Cambridge, Ontario

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet space requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

The raising of hands, clapping, etc. by itself, of course, has little to do with one's faith, but if these hands are raised out of a heart filled with praise for our heavenly Father, then it is an issue. We have felt caged in, for our hearts cry out for more expressiveness, which in turn has brought us to a different church, where we feel free and where an open atmosphere is created.

We compromise now, one service here, one there. Is it the right solution, you might ask? By no means! With growing children, who in turn are already as traditional as their parents, it's difficult to show, how you feel about the Lord.

But for our spiritual growth, we feel it necessary. As I was pondering, I thought, why not a church within the

Pontius' Puddle

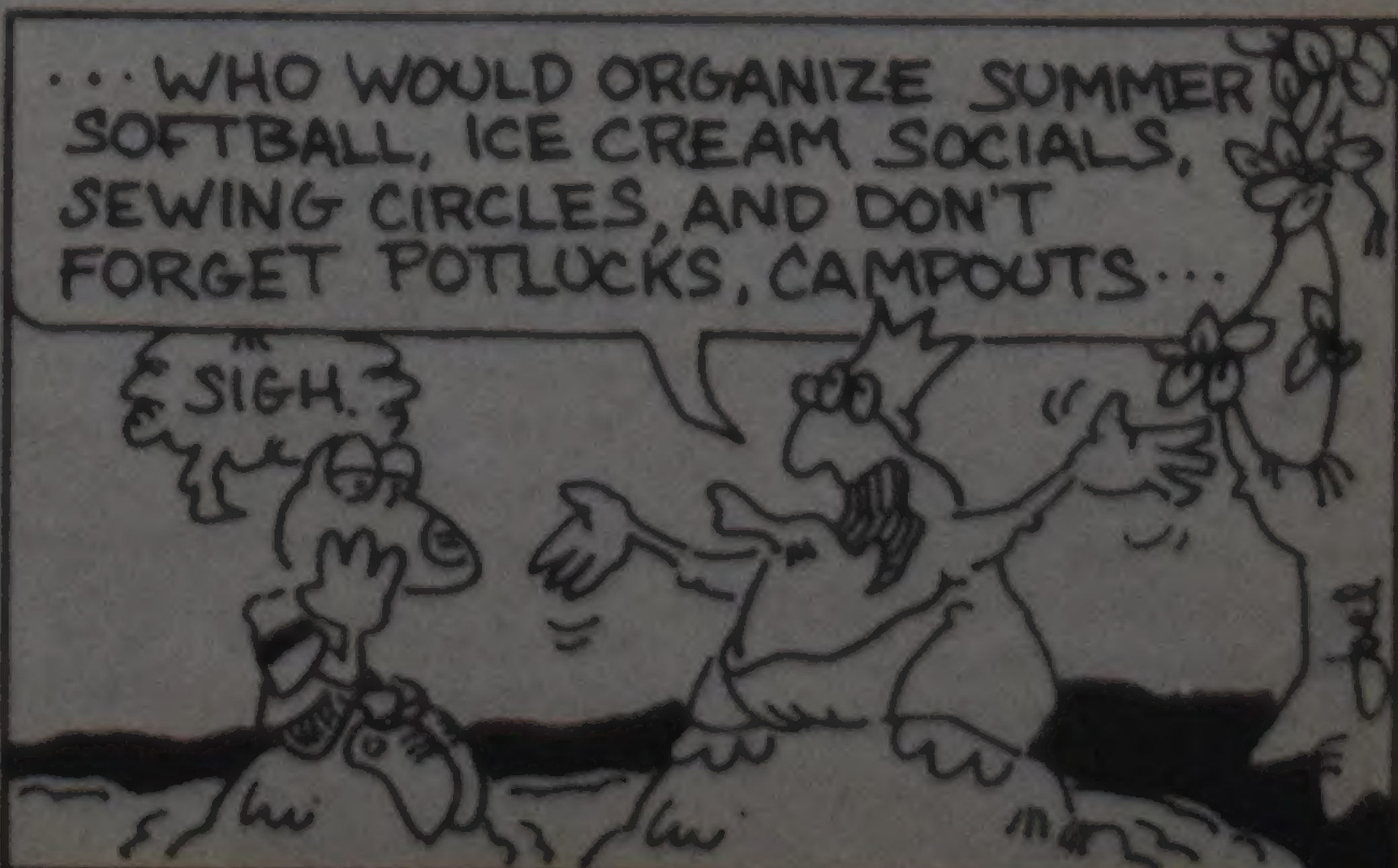


CRC, with like minded people? More and more we are losing families and what good is that? They end up in a variety of churches, mostly evangelical or full gospel churches.

I checked my church directory and

noticed several "smaller" groups of like-minded people. Maybe not ideal, but impossible?

A sister in Christ,
Willowdale, Ont.



Society

The year of the visit for OAAIS

Ben Vandezande

The Ontario Association of Alternative and Independent Schools [OAAIS] met in Toronto on October 5 for another look at government funding.

If 1982 was the year of the letter then 1983-84 is to be the year of the visit. OAAIS member schools were urged to visit their MPP on a consistent basis to firmly press the issue home.

There will be regional meetings of the member schools in order to discuss the basic position OAAIS would take on teacher certification, admissions, inspections, etc. These may also serve as training ground for MPP visits and possible rallies.

Clearly the issue is how much OAAIS is willing to push in order to get MPPs to make the essential political decision necessary for funding.

In the afternoon a question and answer session was held with representatives of the three parties.

The delegates proved to be more than adequate to the task. When Mr. Gillies of the P.C.s asked whether Independent schools would allow for inspection if they received funding, several delegates made it very clear that already these schools are being inspected, often more carefully than the public schools.

Across

- 1. "..... have a prior right to choose the kind of education that shall be given to their child." U.N. Declaration of Human Rights, 1948.
- 8. How many Canadian provinces give grants to independent (private) schools?
- 12. Ontario education is organized geographically on a basis.
- 13. Some politicians would like to make aid to independent schools a issue.
- 14. Either,
- 15. What children like to watch (abbr.).
- 16. The location of a school building.
- 17. Hello (slang).
- 19. A word to describe the feelings of choice education parents if the Provincial Government would decide to provide grants to independent schools.
- 22. A point on an agenda.
- 24. Ruler of an Arab State.
- 25. Some people would like the issue of justice for independent schools to go
- 26. "If you don't, you don't get."
- 28. Hidden (as in espionage).
- 30. "..... and behold!"
- 31. Extra sensory perception (abbr.).
- 32. Secret hideaways.
- 33. A short form for the Ontario Association of Alternative and Independent Schools.
- 35. Roman numeral.
- 36. Independent schools are an important of the educational community.
- 37. The weather is in Ontario than in Florida.

Honouring some pioneers

Honorary life memberships were conferred on Gary Duthler, Elaine Hopkins and John Olthuis. It was noted that Mr. Olthuis had built the foundation for OAAIS and that foundation has proved sound.

Gary Duthler, who will become part-time director with the Alberta Association of Independent schools noted that he was privileged to build on that foundation Olthuis had laid both in Ontario and soon in Alberta.

The delegates came out of the meeting not necessarily with a clear view of the finish line but at least with a second wind and new strategy for continuing the race.

High school students join the lobby

Twenty-one Christian high school students from Toronto took to the streets of Toronto to hand out a flier containing "an educational crossword" to people at legislative buildings and the newspaper offices. Meant to be filled out, the puzzle would provide some clear answers on why these students felt their school should receive funding.

Dick Vanderkloet thought the exposure would provide the students with concrete political experience for their course. He suggested that there was a combination between being excited and scared.

That was confirmed by student, Cynthia Vanderkooij from Bradford. But she was clear in her purpose: "We wanted to show people we are being treated unjustly."

OAAIS is stirring up debate

Ben Vandezande

According to Lyle McBurney the many letters, personal contacts with MPPs and many other grass roots actions have stirred up "Vigorous in-caucus discussions by each of the provincial political parties."

And yet, there is no action.

At the Annual meeting of the Ontario Association of Alternative and Independent Schools, representatives of the Ontario Conservatives and Liberals stated that funding of alternate schools was a topic of a 2-3 hour discussion within their parties.

Mr. Gillies said 1/2 of the P.C.s are very supportive and 1/2 of the MPPs lean to considering support but have substantial questions about financing, control, etc.

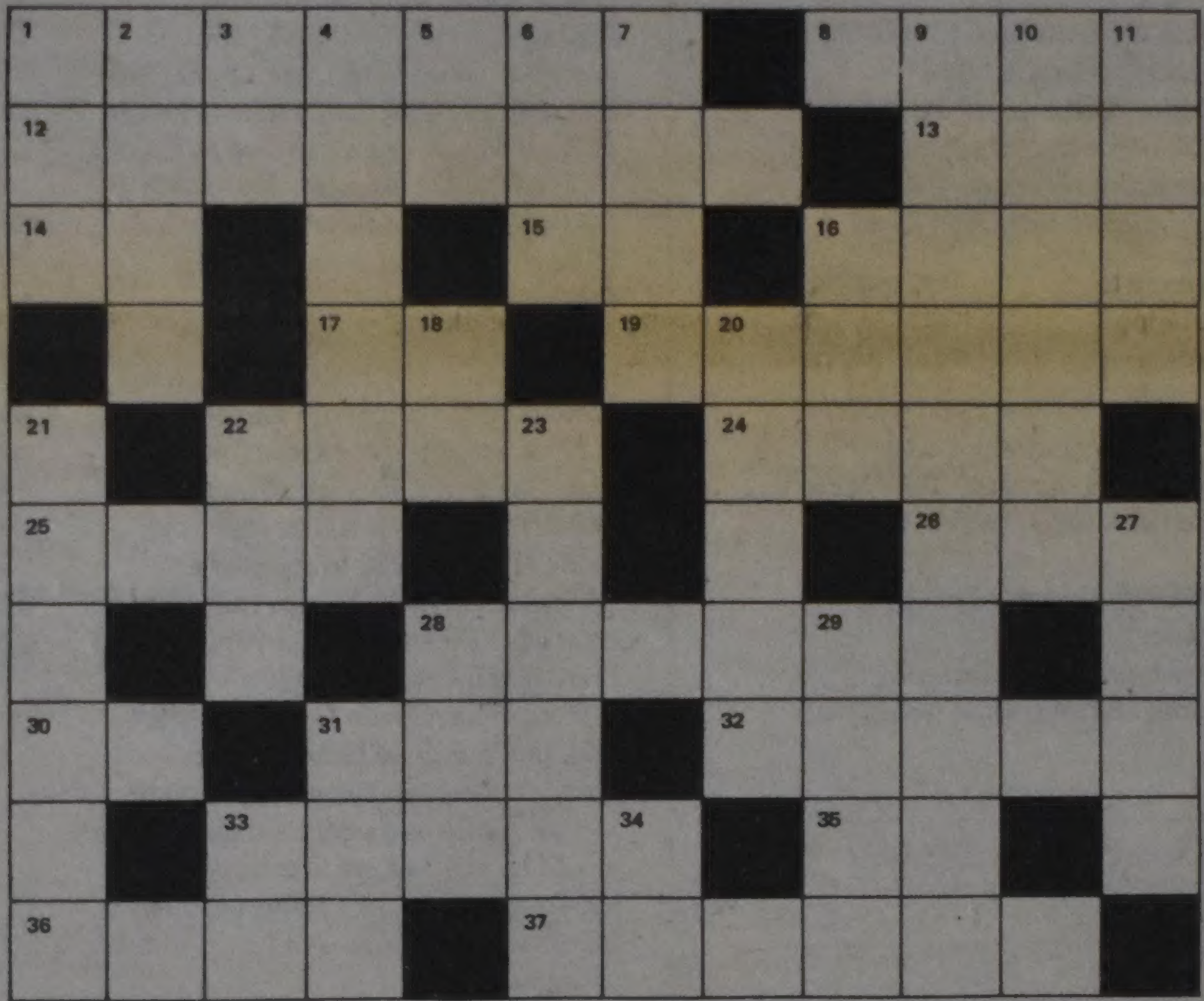
Although there was no change in Mr. Davis' position he was open to more party discussions. At present, Mr. Gillies could not guarantee that the Conservatives would treat the funding of Catholic and Independent schools as one issue. They may well provide an extension for all Catholic schools and provide no funding to others.

Mr. Spencierri, the Liberal member for Yorkview repeated the usual Liberal position of the appointment of a Select Committee of the Legislature to look into all questions of funding. One-third is very supportive and half lean to support providing several issues are dealt with i.e. finances, inspection.

The NDP representative came into the meeting late and could only provide a brief comment. The NDP is re-examining their policy on education but the policy of no-support would continue at least until the policy convention in 1984.

Several problems were raised but essentially the NDP see the public school as the best mechanism to provide quality education. The spokesman suggested that alternative schools may only reinforce the trend of class division in society. At present the preference for funding would go to the poorest schools.

And still, there is no action. For that reason the theme of the OAAIS annual meeting was appropriately called "justice when?"



Down

- 1. The issue of grants to independent schools is complex. Some people are; others are con.
- 2. The surname of an Ontario cabinet minister spelled backwards.
- 3. The first two initials of two Ontario cabinet ministers are identical. They are and
- 4. There are thousand children in Ontario that attend independent schools.
- 5. Does Ontario give grants to independent schools?
- 6. Dynamite.
- 7. The Provincial Government and local school boards \$200 million per year by refusing to help children in independent schools.
- 9. What good leaders demonstrate.
- 10. Electors.
- 11. Native People (spelled backward).
- 16. A type of missile.
- 18. That is (abbr.).
- 20. The of assistance to independent schools varies from province to province.
- 21. In a recent Poll, 62 percent of Ontario residents supported aid to independent (private) schools that could meet "acceptable social and educational standards."
- 22. A boy's name.
- 23. Some people have said that those who cannot see the justice of choice education are
- 27. One MPP said that giving grants to independent schools would be "the of death."
- 28. Canadian Standards Association (abbr.).
- 29. What a train runs on.
- 31. People should three good meals a day.
- 33. Either,
- 34. what?

Choice Education Crossword

We call our little girl Joy

Part 1

Joyce Fisher

Tomorrow it will be a week since we found out our Joy wouldn't be living with us. Yesterday a friend asked me, "It's so sad. How is it that you called her Joy?" I quickly told her in brief why we felt she couldn't have had any other name but my answer wasn't complete and so I must express in words why we called her Joy.

Joy lived a short life. In fact, she lived for only nine months, almost to the day.

Her world was very warm and secure, and she never experienced any pain of birth or death. She was a living miracle because in her short life she grew from something too small for the human eye to see into a baby, growing and changing by the day, each intricate part developing wonderfully and perfectly. At eleven weeks, her little heart was already visible (with the help of ultra-sound), pumping life. At four months her squirming arms and legs confirmed to me how she was growing and how active and strong she was becoming. She caused me little discomfort in her life. In fact, I shared with those near me how enjoyable carrying Joy was. I slept well. My hips were no problem and I had plenty of energy. Even bending over was going better than expected. Our relationship was very special already.

Joy brought much pleasure into our family. The children felt her kicking and she caused much talk about the wonder of creation and the miracle of birth. Because of her, the atmosphere in our home became almost perfect. We were all looking forward together for her to arrive and so we worked together in preparation. The children were exceptionally compatible. They would play for hours with each other and rarely fought. Often Tena and Joey's togetherness would cause me to be overcome with emotion and tears of pure joy would blur my vision. Charlie was experiencing the same as he saw how perfect our little world was. Even now as I reflect on the last nine months my spirit is lifted and I thank God for giving us that special time to remember.

Finally it was time for Joy to be born. All preparations were complete and arrangements had been made for my mother-in-law to care for the rest of the family during my hospital stay. The atmosphere was that of Christmas, awaiting the good news. Our hearts were ready to pour love out to her.

I don't know why, but Joy left her mortal body behind her and entered her eternal home where she was welcomed with open loving arms. She escaped the trauma of birth and the pain of death. Of course, she's happy. Revelations 21:4-5 says, "He will wipe away all tears from their eyes.



There will be no more death, no more grief or crying or pain ... and now I make all things new ... these words are true and can be trusted." How could I cry for her? Jesus Himself said, "Hinder not the children to come unto me for to such belong the kingdom of Heaven," after which He blessed them. (Matthew 19:14).

I walked with Joy's body for one week. As I look back to that time, I see that I was getting messages of warning to prepare me for what was ahead. I wondered at the lack of movement, my stomach seemingly smaller and my improved mobility, but resolved all these thoughts with the hope and probability of delivery anytime now. All of these signals came to me and helped me recognize the dreaded news as the doctor desperately searched for the heartbeat. I knew instantly what was wrong before he uttered a word. My mind went wild. Then, as he gently told me, "We have a serious problem," he must have wondered at my expressionless face. I was numb and mechanically followed instructions to go to the hospital. In an hour I arrived, suitcase in hand and found they were expecting me.

Incredibly, I was the only patient on the entire floor for the first part of the night. Only one other patient came in with whom I had to share the staff. The nurses treated me with complete sensitivity, love and encouragement. Their eyes were full of compassion and understanding. The doctors spoke gently to us with complete honesty for which I was grateful. Everyone was considerate of Charlie too, including him in everything. At times I wondered if we weren't actually in the royal suite of the best hotel. Charlie whispered to me, "God must have arranged this

quiet night so the nurses would have time for you." I nodded.

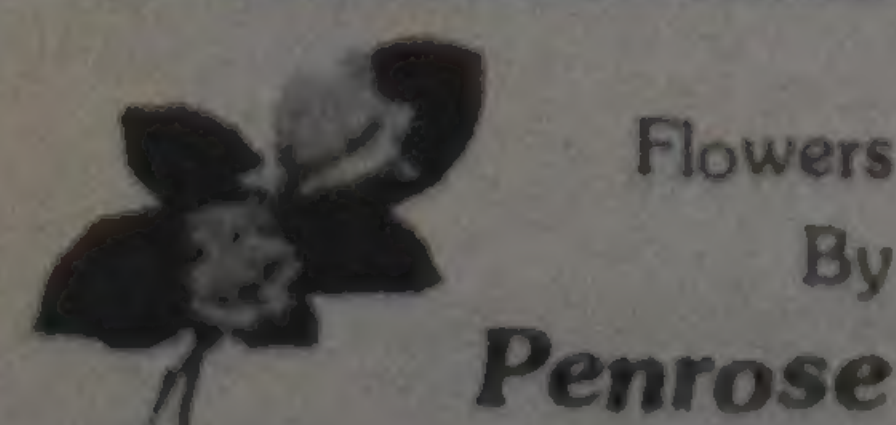
My immediate worry was that of labour and delivery. If I could only escape that somehow, (the thought of a section crossed my mind). Tomorrow afternoon I would be induced, not earlier! When my two very close friends came in to see me and later my pastor, I shared my anxiety. They prayed with me that I would go into labour on my own. As they were leaving the nurses told them, "She doesn't know it yet, but she has started labour." How quickly those prayers were heard!

Another friend stayed with me until one o'clock in the morning, and then the head nurse kept me company throughout most of the night. We talked and shared our faith and she helped me cope through the wee hours, as the contractions were getting stronger.

I thank God for modern medicine like the epidural. They gave it to me early so my labour for the most part was not very painful. I was so thankful that it was possible to go through this without agonizing pain.

At 11:00 a.m. Saturday, Dr. Landers came in, examined me and told me it was time to deliver. Up to now I had felt the very presence and strength of God so I quickly asked Him to be with me now. I was afraid.

Joyce Fisher lives in Caledonia, Ont. with her husband Charles and their two children. The Fishers are members of the Calvary Baptist Church of Hamilton. Husband Charles is truckdriver and Joyce is mother and homemaker.



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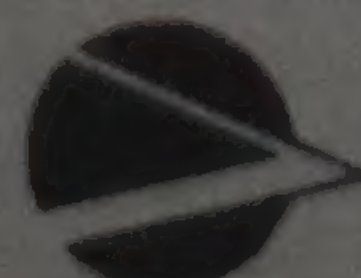
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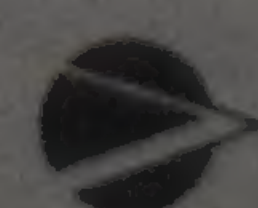
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Church

Pastoral Pondering

Listening as a Christian

Peter De Bruyne

To fulfill the law of Christ we are to bear each other's burdens. Paul has some beautiful things to say about this in his letter to the Galatians. And Dietrich Bonhoeffer's book, *LIFE TOGETHER*, reads like one of Paul's letters on this same subject. While Keith Miller in his book, *THE SECOND TOUCH*, writes about the healing power we Christians have to help one another. He describes very effectively how simply being a good listener can communicate strength:

"What you are doing when you are really listening as a Christian is putting your hand quietly in the other man's life and feeling gently along the rim of his soul until you come to a crack, some problem or anguish you sense that he may or may not be conscious of. As you are listening you are loving this person and accepting him just as he is. The magic of this kind of concern is that you will often find your conversation moving imperceptibly from the general surface talk of the world situation and the weather into the intimate world of families and of hopes of his life and yours."

Wouldn't it be exciting if our people could really get the vision of the potential they have as a healing community? The longer I am in the ministry the more convinced I am becoming that one of the most important things we as pastors can do for our members is to help them become evermore aware of the power they have to help each other.

Peter De Bruyne,
Second CRC,
Brampton, Ont.

Blessed are the caring

The following poem is by a parent of a mentally impaired son:



Blessed are those who comprehend my strange gait and awkward hands.

Blessed are they who understand that my ears must strain to comprehend what they say.

Blessed are they who do not notice the food I let fall off my plate.

Blessed are they who with a smile encouraged me to try once more.

Blessed are they who never remind me that today I asked the same question two times.

Blessed are they who understand that it is difficult for me to put my facts into words.

Blessed are they who listen to me because I have something to contribute.

Blessed are they who know what my heart feels even though I may not be able to express it.

Blessed are they who respect me and love me as I am, and not as they wish I were.

Blessed are they who help me in my pilgrimage to the home of the Eternal Father.

(From a Bulletin of the East Strathroy Chr. Ref. Church)

Press Parade

A welcome to worshippers

John J. Timmerman, Calvin College Professor of English emeritus, described his Sunday experiences thus:

"To me the Sunday of my boyhood in Iowa and my youth in New Jersey meant two things supremely. Sunday was to be markedly different from Thursday in church attendance and other activities which should be spiritually centred, positively contributory to the distinctiveness of the day. The second, in that stilted and honorific phrase, was the preaching of the Word. The latter is still, however, brilliant or bumbling it may be, the heart of Sunday services ... To have attended half of them would have impoverished me; to have fragmented the spirit of the day with antithetical secular diversions would have made it almost indistinguishable from Thursday." Rather worth reflecting on, don't you think? A hearty welcome to this time and place of worship!

Bulletin,
Emmanuel Chr. Ref. Church,
Calgary, Alta.

Planting ministry at University of Montreal

The church planting work began last October near the University of Montreal campus. We finished the spring session with about 12 regular attenders of whom half were students. The group continued to meet each Sunday evening without exception throughout the summer. We are especially pleased that two married couples now consider this group as their church home.

A special effort will be made to form evangelistic Bible discussion groups with other married couples, both students and professionals living in the area. We rejoice that a number of those attending both groups have expressed interest in making profession of faith: we expect

to have from 5-10 candidates in the coming year.

I had the privilege of counselling and marrying three couples during the summer, all of whom are now involved in either of the church groups. In summary, we are encouraged by the progress made in both groups since last autumn. God is building His Church in Quebec, and we see more and more clearly the importance of our Reformed witness across the province. Many people who have joined our groups express gratitude for bringing a church option to the province which is true to Scripture and to the reality of the Quebec culture.

With continued thanks for your support and prayers,
Harold Kallemeyn.

Bulletin,
First CRC of Montreal, PQ

About prejudice

In light of certain feelings and news about the Jewish people that have been expressed lately all around us I would like to make the following remarks:

1. It is against God's law or love to raise feelings of suspicion, prejudice or hatred against any person or group of people. (Cf. Heidelberg Catechism Lord's Day 43).
2. This is true especially about the Jews since more than any other people they have been abused, persecuted, discriminated against and murdered by many different governments and nations. (check trustworthy history books).
3. To give credence to any theory of a supposed Jewish conspiracy to take over the world is to advance the end cause of prejudice and racism.
4. To support blindly the Jewish cause, on the other hand, without condemning the wrong they did and do is also a prejudicial stance that is wrong.
5. No one is right or wrong because of race, nationality, sex or other social category. Each one is personally responsible before God and is judged for his own actions (or inactions).
6. Let those who combat racism and prejudice beware that they do not fall victim to prejudice themselves, when they are tempted to judge without love for the person judged, or without a full evaluation of each set of facts.

Bulletin,
Bethel Chr. Ref. Church,
Lacombe, BC

CR SEE

Canons

*The canons of Dordt as they thunder
blast many heresies asunder.
But I only dare to take a
pot-shot,
for grasping them I cannot.*

Klaas Sis

Church News

Christian Reformed

Address Change

Redeemer Chr. Ref. Church of Sarnia, announces their new clerk, Bert Wagner, 231 Brigden Side Road, R.R.#2, Sarnia, ON N7T 7H3

From October 8, 1983 to April 9, 1984, send all correspondence of Rev. J. Van Harmelen to him at 1 Ave. 41, Skyway Village, Palmetto, FL USA 33561.

Council of Christian Reformed Churches in Canada

The Consistory of First Christian Reformed Church of Hamilton, Ontario plans to convene the ninth biennial meeting of the Council on Tuesday, November 8-11 in Redeemer Christian College, Beach Boulevard, Hamilton.

Delegates and church members are hereby invited to the prayer service and opening of Council on Tuesday, November 8 at 7:30 p.m. in First Church in Hamilton, Ontario (corner of Charlton and Hess).

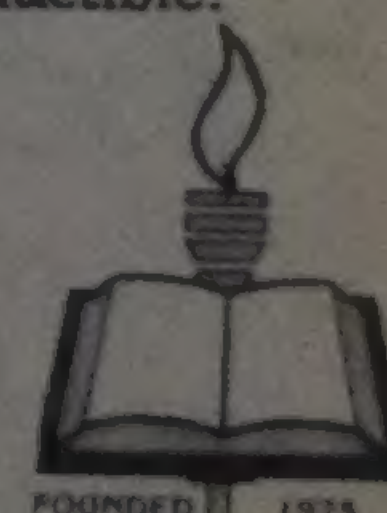
On the prior Monday, beginning at 2:00 p.m., until Tuesday 5 p.m., an open conference will discuss the topic "What does a biblical church wish to say to its secular world?" Dr. Richard Mouw of Calvin College will introduce the topic.

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Plea for a vital ministry in the church

Part 2

W. Van Oene

Last week the author wrote about stagnation of church life owing to professionalism and stereotypes in office and service. He asked why the church did not harness the charismatic movement for its own benefit. This week Van Oene looks at the place and task of women in the church, and concludes his exposition of a pluralistic type of ministry.

If we write about ministry in the church, automatically our thoughts go to the women in the church. Since I believe the ministry as a whole needs an overhaul, the place of the woman in it will be changed as well.

The question is not whether a woman can join the ranks of the professionals. To admit them would do no good to the present situation, where we need a wider variety of ministry. When we read God's Word, we come to the conclusion that male and female exist only in relation to each other, not as competitors. The problem that we have in this matter shrinks considerably, if we start thinking of implementing a ministry of plurality of leadership. Along this line, there is a place for women in the church ministry.

The church has to show the world how the relationship should be as it was in the original form, exercising mutual submission to each other (Gen. 1). The image of God is male and female, but there is no subordinate role for the woman before the fall into sin. After the fall this relationship is changed, because, the Lord says, "and he shall rule over you". But even in this context we must see this as pertaining to the husband and wife relationship.

In 1 Cor. 11, Paul speaks of this because the role of women in society was insignificant. In 1 Cor. 11:11-12 we find that, outside of marriage man and woman are equal. The Corinthian letter is a corrective writing. The women were usurping authority, using their new found emancipation to disrupt the church. We see the same thing in Cor. 14:34-36. Paul wants women to be orderly in the church, and not to chat with their husbands, or to call out to them, (most likely because they were not sitting together). In other words, do not make so much noise.

Roles of women

Some roles which women performed by the power of the Holy Spirit were the role of Mary as mother of Jesus, the

prophetess Anna, Elizabeth who was more faithful than Zachariah, the women who cared for Jesus, the women who were the first witnesses of the resurrection and women as outspoken leaders in Old Testament times. Was this condemned by Jesus? I do not read that anywhere.

From the attitude of Jesus towards women we may conclude that He would allow them to be partners in leadership in the church. For example, baptism was administered to men and women and Phoebe is called our sister and deacon. What was a deacon at that time? Phillip was a deacon; see what he was doing. Women are called "fellow workers." Priscilla assisted in instructing Apollos and Phillip had four unmarried daughters who prophesied. We can hardly say that women were not actively engaged in the pluralistic leadership of the church.

However as time progressed these freedoms were removed, and women came back to their subordinate position, which existed in the world. The key to understanding Paul's apparent contradiction between the freedoms of women, and the subordinate position, is to distinguish between church and marriage. There are different rules for each one of them.

We need leadership, but it should be plural. The chairman should be the one who is best equipped, and whom the Holy Spirit appoints. Women should keep silent in the church in relationship to their husbands, but freely speak, lead and contribute in relation to the church. Our ministry must be patterned after Jesus, which means we have to be subject to each other.

Pluralistic ministry

The question is not, shall we add women to professionalism in the church, but can we make the ministry pluralistic. Ministry is service and must be opened to whom God calls and equips, including women.

Must we ordain women?

Now all this does not mean

that there is no leadership in the church. The Bible speaks clearly about that aspect. Paul and Barnabas appointed elders in every church.

Leadership by elders was taken from Jewish custom, and was practised also in the Greek and Roman culture. Elders and apostles were linked together as possessing common authority. Their function was preaching, teaching, pastoral care, healing the sick, engaging in evangelism, and admonishing. By studying the New Testament we can see that the elders of the early church exercised the five-fold ministry described in Ephesians 4:11. However, not all elders will possess all these gifts. The five-fold ministry will not be limited to leaders, other members may have ministries too, but not the gift or charisma which distinguishes the leader.

The New Testament does not say anything about the administration of the sacraments, or about who shall conduct a worship service. 1 Cor. gives us the impression that it was a free for all situation, each person making his or her own contribution under the guidance of the Holy Spirit.

A church filled with and guided by the Spirit, does not need many rules and regulations, but a church devoid of the Spirit relies more on prepared order, and written text. This does not allow for spontaneous and free expressions of worship which come with the manifestations of charismatic gifts and contributions of a spiritual congregation.



LITHO IN CANADA

We must be bold enough to make changes, so that we may expect to grow spiritually, and numerically. One-man professionalism chokes, but plurality in ministry makes room for expansion.

Who is called to ministry and leadership in the church and how? Remember that Christ is the leader of the church, as He calls, and equips us with the necessary charisma. It is the church's duty to discover these people. God will provide the necessary charisma or leadership or other ministry which will be noticed by the whole church.

We send people to seminary, and train them to "become" a minister, instead of training a person who has the God-given gift and has proven himself among the members and has received a calling. Charisma cannot be learned, it is bestowed upon man by God.

If persons with charisma would be sent to theological seminary to be trained as team leaders in a pluralistic ministry, I am sure that the church would grow.

How to implement all this? It is impossible in an environment where rules, regulations and traditions are the only guidelines. It is possible in a church which is open to, and longs for the direct guidance of the Holy Spirit, who will pattern us after the early church.

W. Van Oene and his family are members of the Free Reformed Church in which they served and worshipped for 25 years in St. Thomas, before moving to Huntsville, Ont. They now attend Fellowship Baptist Church, as there are no Reformed churches in the area.

We must be bold

We must go back to that same practice, and not be frozen in a certain tradition.

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School

Chalkmarks

A school community of prayer

Somebody [the Principal or the Chairman of the Board?] encouraged the members of the school society to be a praying community. He/she wrote:

Remember the Finance Committee in your prayers, and receive them well when they call on you. Share also their joy and ours ...

I would ask that you particularly remember before the Lord at this time

- the sick among us (*Names mentioned, not just a generality*)
- our busdrivers ... particularly with winter coming on. And the busses themselves! (*Busdrivers and busses too are part of the kingdom*)
- the graduates. (*Nice to know that they have not been forgotten*)
- children that did not return this year. There are a number of them ... Particularly ask the Lord's blessing for the ones in very special programs because of significant learning disabilities. For others the struggle is of a different nature, but they need our prayers nonetheless. (*Notice the empathy and absence of judgment*)
- our new members — sometimes the experience is a brand new one, and they need the prayer support of other members when doubts appear, and courage sags. (*With the prayer support of a school community those doubts will evaporate and that courage will stiffen again*)

From the King's County Christian School Society Bulletin, Kentville, Nova Scotia — comments within parentheses are our editorial comments.

The three Fs of the christian school

Slogans are popular because they give a clear focus to a complex issue. We often speak of the three Rs — reading, 'riting and 'rithmetic. In summarizing what school is really all about, we usually have the fourth R, namely Religion in christian schools.

We all know that this is a caricature of what school is all about. And we know that this is a dangerous one because it leads to misconceptions and poor expectations on nearly everyone's part.

So in order to avoid poor slogans, I would like to introduce a better set. (It seems we cannot live without slogans).

I would propose the introduction of the three Fs — **faith, family and freedom**. The idea is not that we forget about the four Rs, but that they are put into a better context as provided by the three Fs.

From an editorial in the OACS Communicator

A new beginning in Renfrew

The Board of Governors for the proposed Renfrew Christian School was elected at a meeting held at the Library Programme Centre on Monday, September 19, 1983.

The Board will explore the possibilities of a day program to be set up on a parent-controlled interdenominational basis.

The purpose of such a program is to provide teaching based on the scriptural principles of independent thinking, self-government, and stewardship. Existing programs of this kind maintain curricula and academic standards in line with the Ministry of Education.

One scriptural principle, not well understood today, is that responsibility for your child including the education of your child is a gift from God to you the parent. Therefore, you and not the state have the prime responsibility for the education of your child. Because of this, more and more christian families want to ensure that their children are educated in an atmosphere consistent with their christian principles.

The Renfrew and District Christian School Board

ICS begins its 17th school year

This September the Institute for Christian Studies welcomed 12 new full-time and 5 new part-time students, together with 24 returning students, to another year of intensive study and research. Each year ICS students represent a number of different nationalities, with the number of Canadian students closely matched by the number of Americans. This year the student body is made up of 18 Canadians, 14 Americans and 4 from England, New Zealand, The Netherlands, Greece, Italy and South Africa are home to one student each.

Classes began in late August already for those students who came to ICS for the first time. Their two-week course with Senior Member,

Dr. Al Wolters, introduced them to the Reformational perspective or "worldview" which underlies the programs at the Institute.

On September 12 the ICS students and staff gathered for the official opening of the ICS' seventeenth academic year. Dr. Wolters introduced the students whom he had taught for the previous two weeks, after which the Master of Philosophy degree was given to two students (in their absence) — Jonathan Chaplin and Michael Ophardt. Dr. Hendrik Hart presented the evening's meditation, "One in the Spirit", which emphasized the importance of pursuing academic scholarship in a community which respects differences within a spirit of unity.

Enrolment increases at Dordt College

SIoux CENTER, Iowa — Enrolment at Dordt College increased by 36 students over last year, according to figures released by the college's admissions office.

This year 1,113 students enrolled at Dordt for the first semester compared to 1,088 students who enrolled last

year. The freshmen class alone increased by 15 students over last year.

According to the admissions office, this increase in enrolment is attributed to three factors: good student retention, a large freshmen class, and a large number of transfer students.



small talk ...

Alice Los

Better kind friend than fremd kinde

(motto of a Waterton family)

Friendship is a rose among the thorns of life.

It's a gift of God which comes wrapped in the emotions of mankind. It's waiting to have its potential discovered in each new life and it richly rewards those who take up its challenge. As with all challenges, here too, risks are involved.

Friendship increases a person's vulnerability. It demands an openness which may meet with scorn and ridicule. It requires the exposure of the soul to have it bask in the comforting warmth of recognition OR to have it make a hasty retreat in its shivering, embarrassed nakedness.

Some friendships last a lifetime, some only a few short years. Some friendships are shared by several people, other relationships are more limited and therefore probably gain in depth. In a good marriage, husband and wife are usually each other's best friend, sometimes exclusively so. But there's not a soul on this planet that can do entirely without friends even though millions are left cruelly alone.

The proud among those may claim that they are their own best friend and by their

reticence discourage all efforts to add a few more. Other lone people may be pathetic in their scheming for attention which, at the same time, painfully exposes their plight. Friendship, like the gift it is, is offered and not asked for.

True, it's not always graciously accepted and it may at times take more persistence than anyone cares to muster to draw the shy and awkward out of their shell. The more generous and big-hearted among us will not be so easily daunted by only a grudging acknowledgement of their friendly interest and they are mostly to be credited with the rescue of utter loners.

Again, some friendships grow slowly but surely into an unbreakable bond. Other such affinities are a spontaneous combustion of feelings when two people meet. Whatever the process, a true friend loves at all times (Proverbs 17:17a). A true friend puts up with a lot. A true friend knows that we are the bragging kind or that we tend to take ourselves too seriously, but remains loyal.

A true friend recognizes and appreciates our talents and strengths, but is not envious.

Friendship probably means different things to different people. For me, it means comfort, laughter, mental stimulation, encouragement, pure joy.

I feel very blessed with my bouquet of roses and I pray that not one will ever wilt or wither through any neglect on my part but that their fragrance may continue to permeate the lives of all involved.

And I'd like to see a rose garden cultivated by every church.

Alice Los lives in Kemptonville, Ontario, where she keeps house and writes in her spare time.

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School

Sounding an alarm for

The home (5)

This is the fifth article in a series of six which the author wrote on christian education. The urge to write this series arose partly out of discussions with Christian Reformed campus colleagues about their task.

Dick Pierik

The christian home is the cornerstone of christian education. In the home students and future teachers and board members receive their earliest and most formative training. Modern psychology was not first to discover the lasting impact of childhood experience. The writer of Proverbs already had that in mind when he wrote: "Train a child in the way he should go, and when he is old he will not turn from it." Who was it that said "the child is father of the man?"

Patterns of living, thinking, learning, relating, worshipping, sharing, consuming, conserving — or wasting — are first established in the home. Where Jesus Christ rules homelife the marks of his presence will become evident in the christian school. But where other gods compete for his allegiance in the home, the unmistakable signs of their influence will mar christian education, school and student. The home prepares both seed and soil of christian education. It will boost the quality and effectiveness of the christian school or stand in the way of it.

So what is happening in christian homes in North America? No doubt they deserve much credit for all the good we experience in our land. But judged by the signs of our culture, christian homes must also accept their share of blame for the sins of our society: for its obsession with pleasure, its worship of possessions, its disproportionate consumption of the earth's resources, its minimal efforts to help the poor and distressed of the world, its contribution to the terrible risks of nuclear bluff, but most of all for its contempt

of "the way" of Jesus Christ.

Roughly a quarter of the people of North America claim true adherence to Christ. The implication of that is obvious: so large a segment of the people of North America cannot convincingly claim to be innocent of our society's sins. With many millions of us we Christians actively participate in shaping our society for better or for worse. To claim innocence of its sins is hypocritical. Think only of what so many Christians could do unitedly by fully living the way of the Servant of servants.

The christian home, its values and emphases, reflect also in its most important product, its children. On campus we observe students from a wide variety of christian backgrounds, and what we see is revealing. We observe much sincere christian commitment among them. At least the majority of christian students we work with are serious, faithful young Christians. The disenchanted and indifferent ones, who also reveal much about their christian upbringing, are, of course, less likely to seek us out.

Even in the lives of the faithful, however, we see many telltale signs of complicity with secular society: an uncritical acceptance of the North American way of life, clear signs of materialism, single-minded devotion to careers, self-centredness coupled with a lack of practical concern for the poor of the world, etc. What we see too little of is a critical ability to tell good from

evil in our society's value system, and a Christ-inspired attitude that emphasizes serving others rather than being served. There are fine exceptions.

It would be unfair to expect even senior students to have a well worked out christian perspective of life and career. But what should concern us all is that so many christian students seem unaware that there should be a radical and all-inclusive difference between a christian and a non-christian walk of life. For many of them faith affects only such obvious areas of their life as worship, various religious observances, and one's attitude towards a few select "moral issues." Faith is only one compartment of life for them, it is not the sum of it. That attitude enables many students to accommodate a sincere christian piety with an essentially "worldly" approach to career and life.

Much of the blame for this impossible, even sinful, blending of worldviews in the lives of students must be laid at the door of the christian home. We see much evidence all in all to conclude that secularism also has a firm grip on the thinking and behaviour of christian homes in North America. And the connection between that fact and christian education is clear: what the home sows the school will reap, and what the home does not plant the school is not

likely to harvest.

The home affects christian education even more directly by its involvement in the operation of the school. Christian schools are operated by associations of parents and other supporters of christian education. Through these associations the home has played a most important role in the history of the christian school. Without the dedication and support of the associations there would be no christian schools.

But the benefit of having parental associations operate our schools is balanced by some serious drawbacks. Most of us are after all only laypersons in education. What do we really know about classroom procedures, pedagogy, testing methods, and a host of other matters, let alone about what should be taught in each particular course?

Yet in spite of that lack of know-how parents, associations, boards and committees, have often acted as though they should have the last word in the classroom. That attitude has frequently intimidated teachers and substituted amateurish dullness and mediocrity for professional creativity in

christian education

school and classroom. The history of the christian school records too many instances where the home (and sometimes the Church) highhandedly interfered with the internal affairs of the school, usually leaving everybody unhappy in the end.

As long as our schools are operated by associations we need have no fear that some professional class of educators will become a law unto itself. But teachers must have a clearly defined and respected freedom to do what they are trained to do. More than that, the christian school needs a corps of professional educators who in true professional freedom and with the endorsement of the school community will be able to do serious christian educational groundwork.

In summary, then, much of the future of the christian school will depend on the quality of the christian home, and on whether in our homes we will truly walk in the Light or become more and more caught up in the darkness of our secular society. I could easily have filled several pages in *Calvinist Contact* listing all the good things the christian home contributes to christian education, but a serious appraisal of its weaknesses was more to the point for this review.

Dick Pierik is campus minister at the University of Toronto. He has been involved in christian education as a parent and boardmember for many years.



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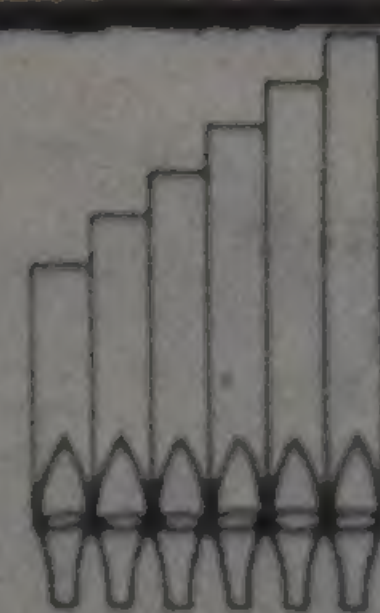
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Up with orange, long live the Princess!

Bert Witvoet

By all accounts the five-day visit of Her Royal Highness Princess Margriet and her husband Mr. Pieter van Vollenhoven of The Netherlands to Canada was successful in renewing ties between the two countries.

The visit began in Quebec City at the invitation of Governor General Edward Schreyer, continued in Ottawa and ended in Toronto.

For many of the Dutch Canadian community the tail end of the visit was the most exciting one. Some were present at the luncheon on Friday, September 30, hosted by Deputy Premier and Mrs. Welch in presence of Lieutenant Governor and Mrs. Aird. Others witnessed the opening ceremonies of the Maurits Huis exhibition — "Dutch Paintings of the Golden Age" the next day. Many saw the princess and her husband at the ceremonies at Holland Christian Homes in Brampton.

It was the last ceremony that brought the Princess in closest contact with the Dutch-Canadian community.



Her Royal Highness Princess Margriet of The Netherlands and her husband Mr. Pieter van Vollenhoven tour the exhibition at the AGO with the Honourable Susan Fish, Minister of Citizenship and Culture and art gallery director Bill Withrow.

The occasion was the turning of the sod for Faith Manor Nursing Home. Holland Christian Homes already has a beautiful complex of apartments in Hope and Trinity Towers as well as a meeting hall, store, bank, hairdresser, nurse and recreational facilities.

The addition of a 13-storey retirement and a 120-bed nursing home will complete this unique retirement village just on the outskirts of Brampton.

The Princess unveiled a plaque that names the wing the Princess Margriet Francisca wing. Later on she turned the sod where the future site of the addition will be.

It was an informal scene as schoolchildren stood around the royal couple. Mr. Pieter van Vollenhoven placed the spade back in the ground after the Princess was finished and draped one of her blue gloves over the handle. The Princess picked it up again and playfully swung at his face with her glove.

Margriet Francisca opens hearts in Brampton

Some two thousand spectators were patiently waiting for the moment that the open carriage drawn by Frisian horses would come in sight. Five hundred children from eight christian schools were positioned to provide the royal couple and guests with musical renditions of "Wilhelmus" and "Oh Canada." They were the first to spy the carriage coming in the distance and a loud cheer rose up from the bleachers.

It was a happy moment to see the Princess dressed in bright red with a cerulean blue baret, shawl and gloves waving from the black carriage drawn by black horses. The crowd responded enthusiastically.

Mr. Fred Vandervelde thanked the Princess and Mr. van Vollenhoven for coming and helping the community to make this a historic occasion. "This is the day that the Lord has made, let us rejoice and be glad in it," he said.

Rev. Jan Van Dijk spoke the Invocation Prayer. The mass choir and bands, after having led the crowd in the two national anthems, offered two selections.

The Mayor of Brampton included some personal remarks in his speech when he remembered that he was a teenager in Ottawa when the Princess was born in 1943. "We were excited," he recalled, "because this was to be the first time that a royal person would be born in Canada. Your Royal Highness did not let us down."

Six-year old Charlene DeZoete



The carriage arrives to the cheers of the onlookers

presented Princess Margriet with a bouquet and planted a kiss on her cheek. Charlene nearly burst into tears, but the Princess bent over and reassured her.

Mr. Andy Mast, Chairman of the Board of Holland Christian Homes told the royal couple and the crowd that the new wing would be called the Princess Margriet Francisca wing.

After many speeches the Princess spoke to the people in fluent English with a sprinkling of Dutch. She told the school children, "Jullie hebben prachtig gezongen." When she asked

if the children had understood her the whole mass responded, "No," much to the chagrin of some of the older Dutch Canadians. The Princess then repeated what she said, "You sang beautifully."

The audience laughed and clapped when Margriet suggested that they reserve a place for her and Piet in the future. And she ended by addressing the older folks with "Ik wens jullie allen goede en gezegende jaren toe." (I wish you all many good and blessed years.)

After the official speeches, the

Princess turned the sod (or pile of dirt) for the addition of the Faith Manor Nursing Home. She then visited the Home, and inspected the apartment of Ladies Rinkje and Jellie VanderVeen. She even had tea with them.

For many of the people present, this was an unforgettably festive occasion. One of the residents, Mrs. Fred Masselink, was moved to tears. Her husband told how Mrs. Masselink was in a Japanese concentration camp in Indonesia during the Second World War. They were starving and losing hope of ever getting out alive. Then the news that a princess of the House of Orange was born in Canada was smuggled into the camp. It gave them all such a lift to know that life was still going on outside. There was hope again.

The visit of Princess Margriet brought this memory back to mind for Mrs. Masselink. Many others have similar memories of war years spent in occupied Holland and of hearing the same news.

All agreed that Princess Margriet was a fine, sensitive and kind person and that Mr. Pieter van Vollenhoven was a pleasure to talk to. What they liked most was the common touch ("Ze zijn zo gewoon") and at the same time an aura of dignity that surrounded the royal couple. An unforgettable visit it was, even for those who have long since thought of themselves as Canadians first, and Dutch second.

The royal visit to Holland Christian Homes



*My shield and place of hiding
Are you, O God, my Lord.
My trust in you residing,
Don't leave me evermore.*

*That I may still be pious,
Your servant from the start,*



*And chase away
the tyrant*



*Who
harshly
pierced
my heart.*



1. The Princess arrives in carriage drawn by Frisian horses
2. Time for handshakes and photographs
3. Adrienne Dikschei (9) from Woodbridge, Ont. in her wheelchair sported her own welcome sign
4. Platform party. Mr. Fred Vandervelde, MC for the afternoon, welcomes the royal couple
5. Here are some flowers and here is a kiss from Charlene DeZoete (6)
6. On the way to the sod-turning ceremony
7. The ground is hard in Canada



FOR KIDS ONLY





ENJOY

Oh, ye of little fish!

He took his son fishing on a Friday morning. That's what fathers do, don't they? They take their sons fishing. Not always on a Friday mind you, but Saturday promised overtime, Sunday boasted church services, and Monday was such a yellow day with consistory at night and Tuesday was the early Gospel Businessman's Breakfast.

It drizzled lightly and the car wouldn't start. Mr. B. hated to get his hands greasy and he hated it twice as much at five in the morning in a drizzle. But it started after severe tinkering.

The rowboat had a slight leak. Enough to empty one tin can every three minutes or so. The drizzle increased this to two minutes. "Dad, you got a bite." Mr. B. felt excited. "Hey son, it's a fish. Must be a whopper!" He wasn't sure about whopper, but it sounded intimately fishy. The line strained; it bent with a lovely arch. Mr. B. pulled and reeled and his son laughed and grinned. There it came!!

What a fish!! There were just no words to describe it. First of all, it was enormous. Thirty pounds at least, if not a bit more. Secondly, the gills shone and glistened even in the disappearing drizzle. It was an amazing sheen and texture that made you gasp with pleasure at the sight of it. It lay in the small puddle in the boat seeming content to be there -- leading an aura of importance. Mr. B. certainly felt important. He had landed that beauty and couldn't keep his eyes off her. His son stared and kept saying 'Wow, isn't she something,' and 'let's not eat her Dad; she's too beautiful.'

They drove home again. The sun was shining and there was an air of camaraderie between father and son. They just had to look at one another to know they were thinking the same thing.

Later on in the garage Mr. B. eyed the fish for a long

time. He couldn't bring himself to cut it. Time passed and he finally hung it up, hook still embedded in the mouth, on the wall. Then he changed his mind. If his wife found it there, it wouldn't last.

For some reason he took it to his bedroom and hung it between his neatly pressed row of suits. He stayed in his bedroom quite a while and pondered. Things had been busy lately. He must take his son out more often. They'd really been close for a while.

The fish never smelled. It hung in the closet for a week before he remembered it again. He was about to put on his navy-blue suit, but stared at the fish instead, again struck by its' extra-ordinary beauty. He studied the gills and stood content for a while. Quietly hanging, it seemed to have been waiting for him to come. Good feelings, emotions ran through him. He would change the world, but first he had to change his suit.

It was another week before he looked at it again and then another. Each time reveries filled him, songs surged through his being, and feelings of joy flooded him. But then he forgot. It was a month, two months and finally the interval grew to years, that he would look at the fish in his closet. The odd thing was -- it never did smell. No-one, except Mr. B. knew it was there. And no-one but he himself opened his closet. He'd never told his wife.

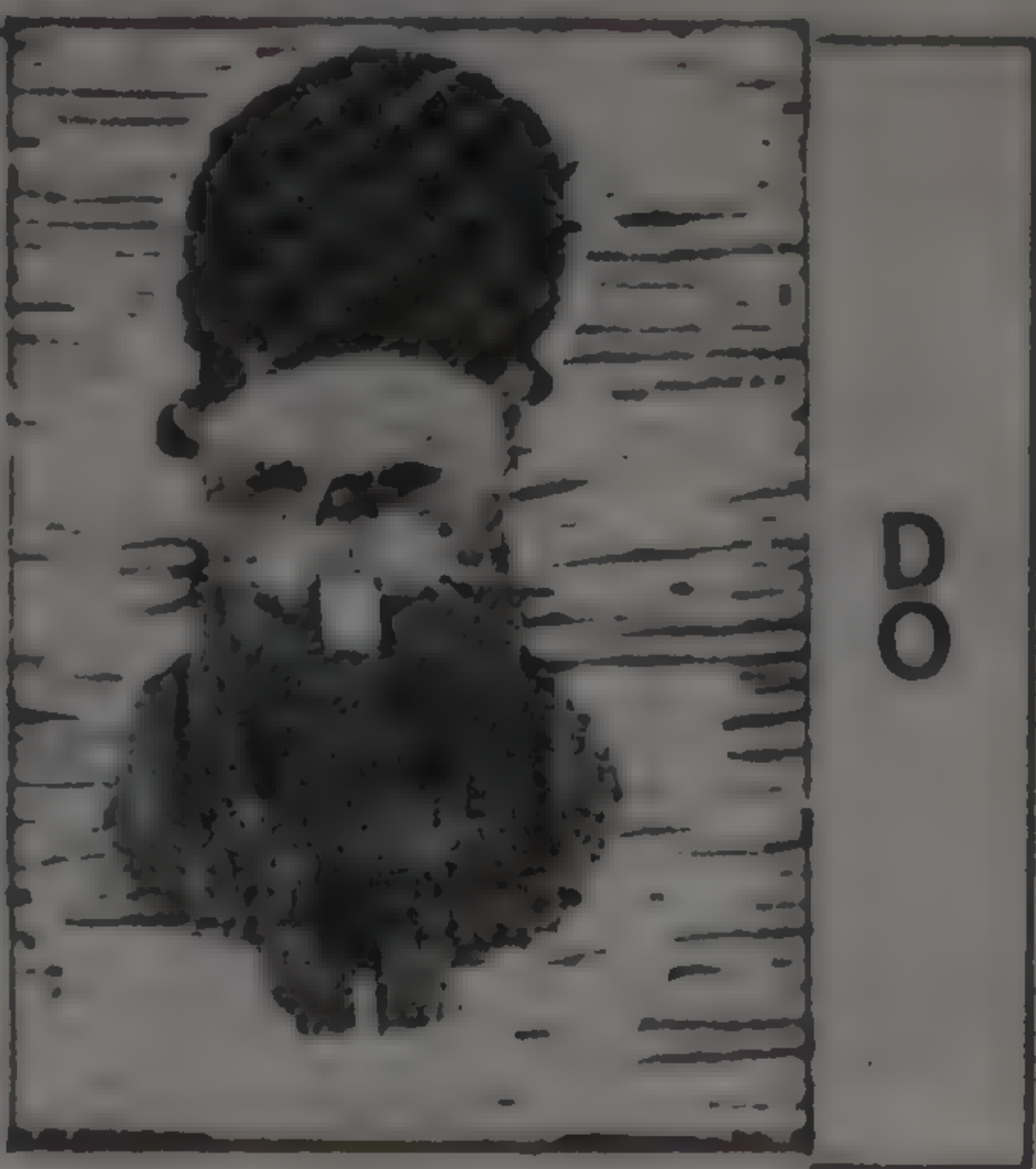
Sometimes, as happens in the course of years, at dinner parties, he would tell his fisherman's tale, of how he had caught a huge fish, thirty pounds at least. But the strange thing was that as he grew older, he felt less truthful about telling it, for the fish seemed to get smaller in his closet. It brought him less comfort also, the odd times that he still took the time to look at it.

The year he died, for all men must die, it was barely visible between his suits. Small as a piece of caviar, and untasted.

C. Farenhorst Praamsma

A puzzle for teenie-agers

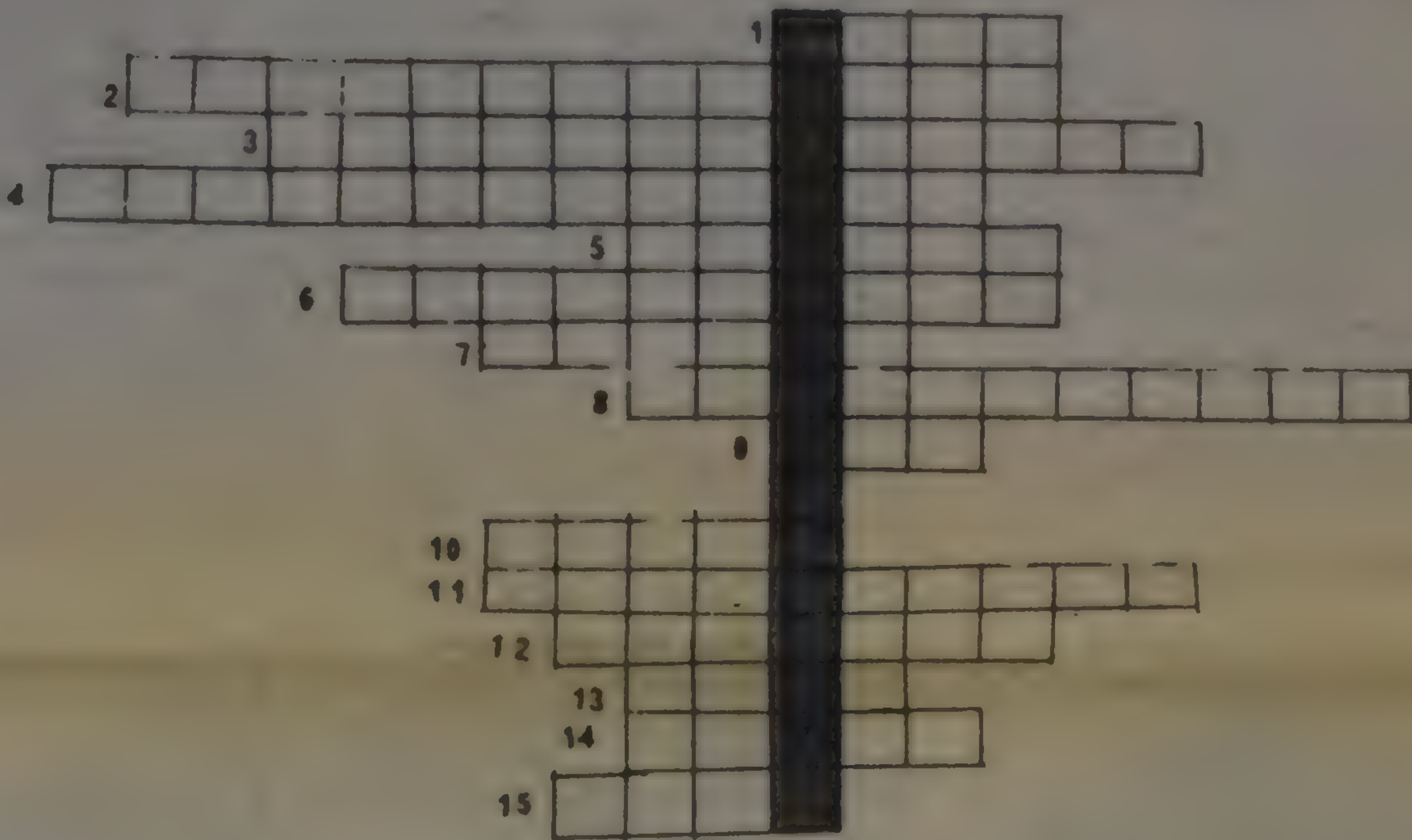
[The title of this puzzle can be found in the shaded column]



DO

Questions:

1. What frightened Tweedledum and Tweedledee? (orwc)
2. What did Miss Muffet have to eat? (dsucr nda yweh)
3. This girl sat in the cinders. (loply rsfilned)
4. He played the horn. (tilelt ybo elub)
5. What musical instrument did Old King Cole like? (dildfe)
6. Who could not eat any fat? (cjka ttsrpa)
7. What did Lucy Locket lose? (okptec)
8. How many soldiers did the Grand Old Duke of York have? (etn shnaotud)
9. Where did Bobby Sfaftoe go? (ase)
10. Whose son was Tom? (lrpep)
11. This boy had to sit in a corner. (kajc nheorr)
12. This bug's house was on fire. (udglyab)
13. This animal followed Mary. (ablm)
14. Who did the cat go to visit? (eqenu)
15. What did the black hen sell to the gentleman? (gesg)



LEARN

Garden guardian

ARACHNID is a scientific name for spiders. Look up the word ARACHNE in a book on Greek mythology and you will discover the origin of that scientific name

It's a Fact:

Although many people think that spiders are poisonous there are only two kinds of spider in North America that are dangerous. Of these, only the black widow, is found in Canada. The other one, the brown recluse, is found in the southern United States. Although many kinds of spiders die before their young are hatched, some not only see their young emerge from the egg sac but also take care of them when they are very small. The wolf spider carries her young around on her back until they can fend for themselves. There are spiders in South America which regularly catch birds. They are as large as a friabee and snare very small birds in their webs. There are spiders which catch all their prey under water. Usually they catch water beetles; sometimes they catch very small fish. Some natives in New Guinea allow spiders to make a web on a large oval wooden frame. They then use these "fish nets" to catch fish in nearby rivers. Spiders are not insects; they belong to a different group of animals.

blundered into the web the previous afternoon. The huge meal he had provided proved to be immensely enjoyable; she had dined on his juices for hours. She needed the extra nourishment. In a few days she would be laying her cluster of eggs and the effort that entailed would really sap her strength.

Georgina had been busy all summer long fulfilling her life's purpose. Helping her were hundreds of other spiders. Some were garden spiders like herself. Others were of a different kind, larger or smaller. Some, like Georgina, were web-weavers; others were hunters or jumpers. There was even a fishing spider in the lily pond that spent most of her time under water. All of Georgina's companions were hard-working predators, determined to help keep the insect population of the back yard in check.

Of course, Georgina and her friends also had enemies they had to watch out for, predators, who in turn were determined to control the

Continued on page 13...

Music and liturgy and faithfulness

Part 1



Pensive Dutchie

During the Labour Day weekend I attended again the AACS Conference on Whidby Island, Washington. Yes, I went on my bike again. And I enjoyed it greatly. Much better than last year when I was caught in a day long pouring rain. This time the weather was good.

The "meat" of this conference I liked also much better. The program was very enticing — two musicians, seemingly representing the opposites of the musical spectrum. James Ward gave a workshop and a concert on modern christian music. And Dr. Emily Brink, a professor in music and at present in charge of co-ordinating the publishing of the new Psalter Hymnal of the Christian Reformed Church, spoke on liturgy. A bigger contrast in the world of christian music is hardly imagineable.

Contemporary music

We have all heard of christian rock music and we all have heard of Bach's Cantates. Our people seem to be quite sharply divided between the two likes and dislikes. Young people are addicted to christian rock, while people of my age usually are strongly opposed to anything which comes near rock music. However, as it is with so many things: if we take the time and the effort to try to find out what it all means and what it is all about, then, we are bound to become somewhat milder in our judgment.

I have heard James Ward explain what christian rock really intends to be and he demonstrated it with song and piano playing. Although I have to do quite a bit more of "getting used to it," at the same time I began to understand what is being expressed in contemporary music. James Ward struck me as a wholesome christian young man. His first desire is not to please the masses, but to give an authentic expression of his faith in song and music. He is also a very "down-to-earth" man, who is easy to talk to and who possesses an ample supply of wholesome humour.



The conference site on Whidby Island, Washington

I loved it

The Sunday morning worship was also very contemporary. All age groups took part. It was organized well in advance. The children had been instructed beforehand to use "their" musical instruments when the congregation sang. And they did it beautifully. With their wooden sticks and their spoons and forks and their piggy banks they sure made a joyful noise. And it was not disruptive. I loved it. Perhaps, because of my age I should have detested it, but I didn't. I loved every minute of it.

For doxology we sang: Praise God from whom all blessings flow, but it was sung in a new setting, as it will appear in the new Psalter Hymnal.

Those who have not heard it, should be looking forward to it with anticipation. Perhaps it was also because James Ward played the piano when we sang it, but I have never, never heard this song sung so mightily. It is to be sung twice. Well, at the end of the second time most of us had reached an ecstasy unknown among us. As for myself, if James Ward had led us in singing it one more time, I think I would have burst out in tears. That was worshipping the Lord in a grand form as far as this is possible by human beings.

What is liturgy?

Dr. Emily Brink is a bird with different feathers. And yet, I enjoyed her contributions to the conference just as intensely as I did James

Ward's. Dr. Brink is well qualified; she has a Ph.D. in Church music. People like that you don't get 13 in a dozen.

In her lectures she explained to us what a worship service really should be: a response to God for the love He has shown in Jesus Christ. What is liturgy? Everything in a worship service. Not only hymn singing or certain rituals. Every part of the worship service is liturgy. That is why it is wrong to distinguish between church services with much or with little "liturgy." It may be more complicated; more finely organized, but liturgy in a fashionable cathedral and liturgy in a small country church, where hardly anyone can carry a tune, is all liturgy.

In liturgy, emotions apparently play an important role. A sermon which opens up to us the riches of God's love in a certain Scripture passage, can move us to tears and such experiences can help us to live our faith more deeply. So can prayer touch our emotions to the core. And particularly singing can loosen up feelings and make us burst out in jubilation.

Continued next week

Syrt Wolters

Continued from page 12.

spider population. Some of these, like the praying mantis, were merely hungry. Others, like the solitary wasps, were looking for spiders to serve as incubators and larders for their hatching and growing young.

Among the spiders' enemies were the occupants of the house. The two adults and the children could seldom pass by a web without reaching out a hand to destroy it. Fortunately, they did not look around too closely when they were in the yard and consequently, only a few of the webs were ruined. The best remained, cleverly hidden, waiting for another unsuspecting victim.

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BIRTHS

CRAMER: We, Fred and Alice, thank the Lord for entrusting to our care another child, **LYNDA DEANNE**, born on August 19, 1983. Lynda is a little sister for Carolyn, David and Richard. Happy grandparents are Mr. and Mrs. Louis Van Ramshorst and Mr. and Mrs. Gerrit Cramer.
 R.R.#9, Thunder Bay, ON P7C 5N5.

DEKKER: George and Fran are grateful to the Lord for the safe arrival of their daughter, **MARIA CHANTEL**, born on September 27, 1983. A sister for Paul. Gladly welcomed by all. Proud grandparents are Mr. and Mrs. J. Dekker of Grimsby, and Mr. and Mrs. W. Hofland of Beamsville. Another great-grandchild for: Mrs. M. Dekker-Vink, Netherlands, Mr. and Mrs. F. Hofland, Sr., Mississauga, Mrs. M. Tensen-Tinkelenberg, Netherlands, Mrs. J. VanderLoo, Grimsby.
 348 Lake St., Grimsby, ON L3M 1Z8

HIELEMA: With thanks to God, the giver of life, we, Peter and Evelyn, announce the safe arrival of our second daughter, **REBECCA KATELIN**, 7 lbs. 11 oz. on Thursday, September 29, 1983. A sister for Leona. Proud grandparents are Fred and Margaret Hielema of Simcoe and Jake and Alice Winter of Brantford. Also another great-grandchild for Mr. and Mrs. P. Hielema of Jarvis, Mr. and Mrs. J. Timmer of St. Catharines, Mr. and Mrs. H. Winter and Mrs. G. Brus of Brantford.
 R.R.#5, Waterford, Ont.

LAMBRECHTS: We, Theo and Laura, thank God, the giver of life, for entrusting into our care the gift of a daughter, **ASHLEY FAITH**, born October 9, 1983. Sixth grandchild for Mr. and Mrs. Mack Vander Meulen of Troy, Ont., and fourth grandchild for Mr. and Mrs. C.H. Lambrechts of Spruce Grove, Alta. #3-127 Galbraith Dr., S.W., Calgary, AB T3E 4Z5.

SIERTSEMA: Bert and Betty-Ann praise and thank the Lord for his precious gift of a son, **ALBERT MURRAY** born on Sunday, October 9, 1983. Albert is the first grandchild for Mr. and Mrs. Murray Siertsema, Blyth, the fourth grandchild for Mr. and Mrs. Wiebe Postma, Brucefield, and second great-grandchild for Mrs. Mina Siertsema, Blyth and Mrs. Ann Dykstra, Clinton.
 R.R.#3, Walton, ON N0K 1Z0

ADOPTION

SCHOONDERWOERD: We thank our heavenly Father for entrusting to our care another daughter, **CRYSTAL ANGELINA**, born December 1, 1980. A sister for Christopher, Marianne and Mathew Peter.
 Matt and Margaret Schoonderwoerd, 12 Fraser Creec., Saskatoon, Sask.

MARRIAGES

HUIZINGA-POT: Mr. and Mrs. Albert Huizinga of Smithville, Ont., and Mr. and Mrs. Gerrit Pot of St. Ann's, Ont., are happy to announce the forthcoming marriage of their children **CAROL** and **HARVEY**. The wedding will take place, the Lord willing, on Saturday, October 29, 1983, at 3.30 p.m., in the Smithville Chr. Ref. Church. Rev. J. Nutma officiating.
 Future address: R.R.#2, St. Ann's, ON L0R 1Y0

MOESKER-BEUTE: The children of Mrs. **THERESA MOESKER** of Chatham, Ont. wish to express their joy in the marriage of their mother to Mr. **JAKE BEUTE** of Kerwood, Ont., on October 22, 1983, at 3.00 p.m., in Grace Chr. Ref. Church of Chatham, Ont. Rev. Ralph Koops officiating.
 Future address: R.R.#2, Kerwood, ON N0M 2B0

NUXOLL-VERMEER: Mr. and Mrs. Frank Nuxoll and Mr. and Mrs. Ben Vermeer, both of R.R.#1, Lowbanks, Ont., are happy to announce the forthcoming marriage of their children, **KELLY MARIE** and **ALBERT CHARLES**. The ceremony will take place, the Lord willing, on Saturday, October 22, 1983, at 3 p.m., in the Bethel Chr. Ref. Church of Dunnville, Ont. Rev. H. Vanderwindt officiating.
 Future address: White Oaks Apartments, #7, Wainfleet, Ont.

VANDENAKKER-VANDERKRAK: Grateful to the Lord for having brought them together, we the parents, Mr. and Mrs. Al Vandenaakker, and Mr. and Mrs. Art VanderKruk, invite you to share in the joy of the marriage uniting our children, **DARLENE** and **DAN**. This celebration of love, the Lord willing, will be on Saturday, October 22, 1983, at 3 o'clock p.m., in the Immanuel Chr. Ref. Church, Hamilton (Mountain). Rev. Kenneth Baker officiating.
 Future address: R.R.#1, Millgrove, Ont.

ANNIVERSARIES

Nijverdal, 1933 Brampton, 1983
 "Remember the wonderful works that he has done, his miracles, and the judgments he uttered" (Psalm 105:5).
 On November 11, 1983, with praise and thanksgiving to the Lord, we wish to celebrate the 50th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

HENDRIK and GEESJE BOUWMAN
 (nee Schipper)

May the Lord richly bless them on this special day, and continue to keep them in his care for each other and for us, their children.
 Anneke Poot; Annette, Jack, Tanya — Mississauga
 Jan & Anne Bouwman; Robert Art & Darlene Van Ravens; Jeffery — Georgetown
 Peter Bouwman; Melissa, Pete — BC
 Johan & Arlene Bouwman; Sonya, Anthony, Aaron — Georgetown
 You are invited to share in this happy event at an open house on Saturday, November 12, 1983, from 2-5 p.m., at Trinity Towers, 7900 McLaughlin Rd., S., Brampton, Ont.

Exeter Arva
 1958 October 11 1983
 We thank and praise our heavenly Father for his love and faithfulness to us all.

BILL and BETTY VAN WIEREN
 (nee Petrusma)
 Grace — New Westminster, BC
 Wilma & Ed Heutink — Bellingham, Wash.
 Richard & Kathie — St. Thomas
 Astrid — at home
 Grandchildren: Kristen and Nicholas.
 Home address: R.R.#2, London, ON N6A 4B6

ANNIVERSARIES

1958 October 17 1983
 "Thank you Lord, on this day for thy many good blessings."
 We thankfully celebrate with our parents,

JACK and LENIE GEHRELS
 (nee den Engelse)

their 25 years of marriage.
 May God continue to increase their joy.
 Congratulations Mom and Dad!
 With love:
 Ken & Sharon; Jason — Hamilton, Ont.

Jim & Gioia — Waterloo, Ont.
 Corrine
 Angela; Karl
 Betty-Ann
 Home address: 8 Norwin St., Willowdale, ON M2M 1W9

1933 October 28 1983
 With joy and thankfulness to our faithful Lord, we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,

JOHN and HANNA NYLAND
 (nee Stamen)

We pray that the Lord will continue to bless and keep them in his loving care.

Love and congratulations from:
 Hank & Leny Nyland — Millgrove
 John & Christine Vandenberg — Dundas
 Fred & Grace Nyland — Millgrove
 14 grandchildren and 2 great-grandchildren.
 Friends and neighbours are invited to share this happy occasion with them at an open house in the Calvin Christian School, Ofield Rd., Dundas on Saturday, November 5, 1983, from 3-5 p.m.
 Home address: General Delivery, Millgrove, Ont.

1958 October 31 1983
 With joy and thanksgiving to the Lord, we are happy to celebrate the 25th Wedding Anniversary of our loving parents and grandparents,

HARM and TETTJE PRINS
 (nee Talsma)

We pray that the Lord will continue to bless and enrich their lives in Christ in the years to come.
 With love and congratulations from:
 Donald & Greta (fiance)
 Louise & Bill Koopmans; Tina — Grand Rapids
 Clarence
 Henrietta
 Fred
 Gerard
 Margaret
 Grace
 Arnold
 Henry
 Open house will be held on Friday, November 4, 1983, at Knox Christian School in Bowmanville, starting at 7:30 p.m.
 Best wishes only.
 Home address: R.R.#1, Hampton, ON L0B 1J0

Ingersoll Blyth
 1958 1983
 "For the Lord will go before you, the God of Israel will be your rear guard" (Isaiah 52:12b).
 On October 29, 1983, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents,

CLARENCE and RUTH VANDERLEI
 (nee Fildom)

David — Trenton
 Maria & Adrian Bakelaar; Nathaniel — Listowel
 Harold — London
 Arlene
 Kimberly
 Barbara
 Theodore
 Anthony — all at home
 Relatives and friends are invited to a reception at the Auburn Community Centre, D.V., on Friday, October 28, 1983, at 8 p.m.
 Home address: Box #133, Lonsdale, ON N0M 2H0

ANNIVERSARIES

1933 1983
 On October 27, 1983, our parents,
WILLIAM and CHRISTINA ROMYN
 (nee den Boer)

will celebrate their 50th Wedding Anniversary.
 It is with thankfulness and joy that as family we celebrate this event and confess that: "Blessed are the people whose strength is in thee ... they go from strength to strength ..." May the Lord continue to keep you in his strength Mom and Dad!
 Love and congratulations from:
 Elsie & George Van Dyk — Calgary, Alta.
 Natalie Romyn — Calgary, Alta.
 Connie & Dan Bruinooge — Weyburn, Sask.
 Audrey & Norman Dalberg — Calgary, Alta.
 Harry & Lynn Romyn — Pinewood, Ont.
 Tina & John Douma — Portage-la-Prairie, Man.
 Bill & Delores Romyn — Stratton, Ont.
 Jackie & Terry Laird — Devon, Alta.
 Joanne & Henry Vos — St. Albert, Alta.
 and grandchildren.
 Home address: Box #75, Stratton, ON P0W 1N0

1958 October 25 1983
 With gratitude to God for his faithfulness, we hope to celebrate the 25th Wedding Anniversary of our parents,

PETER and JANE SIKMA
 (nee VanHuizen)

"Blessed are all who fear the Lord, who walk in his ways" (Ps. 128:1).
 With love:
 George & Sue Sikma — Newcastle, Ont.
 Julia & Rick Koopmans — Telkwa, BC
 Yolanda — Dordt College
 Tim — Dordt College
 Grace
 Howard
 Joyce
 Home address: R.R.#3, Newcastle, Ont.

Ermelo Belleville
 1933 November 2 1983
 With joy and thankfulness to God, we rejoice with our parents and grandparents,
JAN and CHRISTINA TEN HOOPE
 (nee Gooyer)

on their 50th Wedding Anniversary.
 Joan & Jake Berkhuisen; Janien, Fred — Belleville, Ont.
 Gerry & Tina Ten Hoope; John, Steven, Michelle, Debora — Kingston, Ont.
 Reception: Saturday, November 5, 2 p.m. - 4 p.m. in the Chr. Ref. Church, 72 Orchard Dr., Belleville, Ont.
 Home address: 485 Bridge Street East, Apt. #311, Belleville, ON K8M 5H6.

Toronto Port Dover
 1958 October 24 1983
 With thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our loving parents,

MAX and ELS VAN TIL
 (nee de Jager)

With love and congratulations from:
 Linda
 Martin
 Michael
 Darren
 Open house will be held on Saturday, October 29, 1983, from 2-5 p.m., and from 7-9 p.m. at their home.
 Home address: R.R.#2, Port Dover, ON N0A 1N0

The 7th printing of
By Grace Through Faith
 will be available
 for purchase by
 the end of October

OBITUARIES

On Sunday, October 2, 1983, the Lord took unto himself into eternal glory, our dearly beloved mother, grandmother, and great-grandmother,

MAAIKE BERG
 (nee Soepboer)

in her 83rd year.
 Predeceased by her husband Renze Berg in 1958.
 Dear mother of:
 Herman & Nellie Berg — Sarnia
 Maria & Bill Sipkens — Sarnia
 Fred & Clara Berg — Sarnia
 Wilma & John Vanderlinda — Sarnia
 Meino & Lodewyk Zylstra — Wyoming
 Donna & Wilco Vanderwal — Sarnia
 Patricia & Wesley Kootstra — Sarnia
 Doreen & Harry Boersma — London
 Andy & Jenny Berg — Chatham
 Maynard & Barbara Berg — Florida
 Martha Berg — Sarnia
 53 grandchildren and 41 great-grandchildren.
 "I believe that I shall see the goodness of the Lord in the land of the living! Wait for the Lord; be strong and let your heart take courage, yea wait for the Lord!" (Psalm 27:13-14).
 Funeral services were held from the 2nd Chr. Ref. Church of Sarnia, Ont., on October 4, 1983. Rev. F. Bakker officiated.

Alphen a/d Ryn Toronto
 1907 1983
 "Lift up my eyes to the hills, From whence does my help come? My help comes from the Lord who made heaven and earth" (Psalm 121:1,2).
 On October 3, 1983, the Lord called home our dear husband, father and grandfather,

PIETER MOOY

at the age of 76 years.
 Beloved husband of Jantina Jacoba Mooy-Van Wilgen
 Father of:
 Adrie & Kees Van Ryn
 Nel & Adriaan Van Vliet
 Tia & Henk Ryzebol
 Cor & Elsie Mooy
 Albert & Audrey Mooy
 Piet & Pauline Mooy
 and grandchildren.
 Home address: 272 Reiner Rd., Downsview, ON M3H 2M6

Heden heeft de Here tot Zich genomen, in de volle verzekerdheid des geloofs, onze geliefde vader, groot-en overgrootvader,

ROMMERT VANDER MEER

op de leeftijd van 88 jaar, sedert 21 januari 1973 weduwnaar van Johanna Postma.
 Romelen 14:8.
 S. van der Meer — Oostermeer
 J. van der Meer & M. van der Meer-Belder — Toronto (Can.)
 A. van der Meer & A. van der Meer-Atsma — Leeuwarden
 H. van der Meer & G. van der Meer-van Brenk — Bakkum
 R. van der Meer & J. van der Meer-Bruining — Bultenpost
 klein- en achterkleinkinderen.
 Oostermeer, 23 september 1983.
 Snakkerbuorren 10.
 De rouwdienst werd gehouden op dinsdag 27 september, in de Geref. kerk te Oostermeer, waarna de begrafenis plaats vond.

JOHANNES VOS

op de leeftijd van 65 jaar.
 Echtgenoot van Lena Vos-Roorda te Woodstock, Ont.
 Hilligje & Feye Feyen — Westerbork, Ned.
 Jan & Geesje Vos — Drayton, Ont.
 Jant. & Annie Vos — Zuidwolde, Ned.
 Albert & Geesje Vos — Hoogeveen, Ned.
 Margriet Vos — Hoogeveen, Ned.
 Tieme Bork — Kerkenveld, Ned.
 Tjette & Roelof Mulder — Stultfand, Ned.
 Albertus & Klaasje Vos — Siberie, Ned.

Classifieds

OBITUARIES

On Sunday, September 11, 1983, the Lord took suddenly away from us after being lent unto us for nearly 24 years, our beloved son,

RICHARD ARNOLD ORMEL

at the age of 23.

Dear husband of Elsje Ormel (nee Vansoelen).

Loving father of Richard and Christopher and brother of Yvonne and Martin Vlietstra.

The funeral service was held at the Wellandport Chr. Ref. Church on September 14, 1983. Rev. H. Katerberg spoke on the words of Psalm 103:15-18; "As for men his days are like grass".

Ben & Johanna Ormel — Vineland, ON L0R 2C0

Elsje Ormel; Richard, Christopher

— Wellandport, ON L0R 2J0

Yvonne & Martin Vlietstra — Branchton, ON N0B 1L0

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Maxine Groen

Director of the Nursing Program

Trinity Christian College

Palos Heights, IL 60463

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Events

Inform your community of upcoming happenings by placing an ad on the Events Page

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George Vandervelde

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James Olthuis

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Albert Wolters

London: November 30

CHANGING TIMES — CHANGELESS CHRIST

Bernard Zylstra

London: January 25 Toronto: January 26

GOD'S WORK IN A SECULAR AGE

Thomas McIntire

Toronto: February 23

CHANGING IMAGES OF THE CRUCIFIXION

Calvin Seerveld

London: March 28 Toronto: March 29

Toronto meetings are at 8:00 p.m. at Yorkminster United Church,
Yonge Street at Highway 401

INSTITUTE FOR CHRISTIAN STUDIES 229 College Street, Toronto, Ontario
(416) 979-2331

Calendar of Events

- Oct. 22 24th Annual Meeting of the All Ontario Diaconal Conference; John Knox Chr. School, **Brampton**.
- Oct. 22 The Netherlands Bazaar in The **Thorahill** Community Centre, 7755 Bayview Avenue (at John St.) from 10:00 a.m. - 9 p.m.
- Oct. 29 Divine Providence and Human Control; two public lectures by Dr. V. Elving Anderson; University of Toronto, Library & Information Science Building, Room 205, 140 St. George St., **Toronto**. Sponsored by The Canadian Scientific & Christian Affiliation.
- Oct. 29 Piano and voice recital: Harvey R. Mulder (piano) and Karen Davis (soprano) will give a recital at the Second Christian Reformed Church of **Brampton** (Steeles Ave. and McLaughlin Rd.), at 8:00 p.m. Tickets: Adults \$4.00; Senior Citizens \$3.00; under twelve free.
- Nov. 4,5 Combined organ concert of two well-known organists, Sander Van Marion and Andre Knevel; Nov. 4 in Covenant CRC, Parnell Rd., **St. Catharines**; Nov. 5 in the Central Presbyterian Church, downtown **Hamilton**; both begin at 8:00 p.m.
- Nov. 5 Fall harvest bazaar of the Stratford & District Chr. School at Knox Presbyterian Church, Ontario St., **Stratford** at 10 a.m. Auction at 3 p.m.
- Nov. 6 Great Reformation Day Service, **Toronto**, 7:00 p.m., St. Andrews Presbyterian Church, beside Thompson Hall. Dr. Calvin Seerveld speaking. Choir and Brass under the direction of Leendert Kooij with Sander Van Marion at the Organ.
- Nov. 12 Back to God Hour Rally, **Guelph**, 8:00 p.m., St. George's Anglican Church. Dr. Joel Nederhood speaking, Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.
- Nov. 12 CPJ (formerly CJL) Hamilton-Niagara regional annual meeting. Covenant CRC, **St. Catharines**. Annual meeting and 20th anniversary dinner. Details to follow.
- Nov. 30 Schneiders Male Choir from Kitchener is coming to the Bethel Christian Reformed Church, **Acton**, at 8 p.m.

Springtime in Holland: You are invited to this unique program to experience your cultural and spiritual roots in Holland. Don Van Polen's Itinerary is, as follows, sponsored by the Canadian Home Bible League. Oct. 13, Bethel CRC, **Newmarket**; 14, First CRC, **Barrie**; 15, Ebenezer Canadian Ref. Church, **Burlington**; 17, Mt. Hamilton CRC, **Hamilton**; 18, Ebenezer CRC, **Jarvis**; 19, Covenant CRC, **St. Catharines**; 20, Mountainview CRC, **Grimsby**, 7 and 9 p.m.; 21, Calvin CRC, **Dundas**; 22, First CRC, **Kitchener**, 24, **Drayton** CRC; 25, Chatham District Chr. Sec. School, **Chatham**; 26, Westmount CRC, **Strathroy**; 27, **Wyoming** CRC; 28 Clinton and District Chr. School, **Clinton**. 29, Lambton Christian High School, **Sarnia**; 31, **London** District Christian Sec. School; Nov. 1, **Clarkson** CRC, **Mississauga**; 2, **Hebron** Christian Ref. Church, **Whitby**; 4, Covenant CRC, **Woodstock**.

Upcoming concerts: Oct. 22, **Hamilton**, Choir organ and brass with Leendert Kooij and Sander Van Marion, 8 p.m.; Oct. 23, **Kitchener**, organ with Sander Van Marion, 8:30 p.m.; Oct. 26, **Toronto**, choirs, brass and organ with Leendert Kooij and Sander Van Marion, 8 p.m.; Oct. 27, **London**, Strathroy choir and organ with John Faber and Sander Van Marion, 8 p.m.; Oct. 29, **Bowmanville**, choir, brass and organ with Leendert Kooij and Sander Van Marion, 8 p.m.; Nov. 1, **Ottawa**, organ with Sander Van Marion; Nov. 4, **St. Catharines**, and Nov. 5, **Hamilton**, improvisation with Sander Van Marion and Andre Knevel, 8 p.m.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 28	Tues. Oct. 25	Thurs. Oct. 29-8:30a.m.	Wed. Oct. 19-8:30a.m.
Fri. Nov. 4	Tues. Nov. 1	Thurs. Oct. 27-8:30a.m.	Wed. Oct. 26-8:30a.m.
Fri. Nov. 11	Tues. Nov. 8	Thurs. Nov. 3-8:30a.m.	Wed. Nov. 2-8:30a.m.

Interdenominational Reformation Day Worship Service

Place:

Saunders Secondary School, London, Ont.

Date:

October 30th, 1983

Time:

7 p.m.

Speaker:

Rev. G. Tamminga

Theme:

"Reformation through Transformation"
(ample free parking)

Conference on Women and Church Office

"Partnership in the Gospel"

— a conference on women and church office.

Goal: to develop a sense of unity among churches and individuals who are committed to the full use of women's gifts in the CRC, by sharing information and encouraging activities on behalf of women serving in church office.

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November 18 and 19

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Call: 616-454-4888, 616-245-4269, or 517-349-9413.

Write: "Partnership in the Gospel," Eastern Avenue CRC, 506 Eastern Avenue SE, Grand Rapids, MI 49503.
Advance registration required.

LET'S PLAY CHESS

Editor Pete Layer

The following game was played in the 1983 Preliminary Series. I hope that all chess players will follow at least the first fifteen moves. The pieces of both players are well-developed and exciting chances are everywhere

The Roy Lopez

White:

Mr. Amsinga

1. P-K4,
2. N-KB3,
3. B-N5,
4. B-R4,
5. B-N3,
6. P-QB3,
7. P-Q3,
8. O-O,

Black:

Mr. Lamain

P-K4;
N-QB3;
P-QR3;
P-QN4;
B-B4;
Q-K2;
P-KR3;
N-B3;

White

9. P-Q4,
10. Q-K2,
11. P-QR4,
12. B-B2,
13. QN-Q2,
14. P-QN4,
15. P-R5,
16. P-R3,

Black

B-N3;
P-Q3;
N-QR4;
P-B3;
B-Q2;
N-N2;
B-B2;
O-O-O;

A fighting move. Now it's up to either side to expose the opposite King as quickly as possible. Since two of the Pawns on the Queen side are blocked already, Black may have a slight advantage.

17. N-N3,
18. PxP,
19. Q-K3,
20. PxP,

P-N4;
PxP;
P-N5;
BxP;

21. N-R2,
22. NxN,
23. Q-N3,
24. P-B3,

K-N1;

NxN;
QR-N1;
N-K6;

Black: Amsinga
13



10

White: Lamain

Position after 24, N-K6

Black

RxQ;

White

25. QxR ch.,
26. BxN,

It's not so bad trading a Q for a Rook and Bishop in a closed position. White has one more piece than Black to defend or attack. If White can contain the Black Queen, White may win some Pawns eventually. Black should try to open as many files and diagonals as possible.

26., Q-R5;
27. QR-Q1, Q-R6;
28. R-B2, P-R4;
29. R-Q3, P-KB4;

30. P-KB4,
31. PxBP,
32. B-N6,
33. R-K3,

Black
Q-R5;
K-B1;
P-K5;
BxP;

White resigned the next move.
34. RxP, Q-R7 ch.; 35. K-B1, Q-R8 ch.; 36. K-K2, B-N6; and White's defenses break down thanks to some excellent play by Black to activate a "bad" Bishop.

Classifieds

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Toronto: Anyone willing to share a house with 5 other girls in Toronto, close to Yonge and Sheppard subway station, call 222-9438 (416); available immediately.

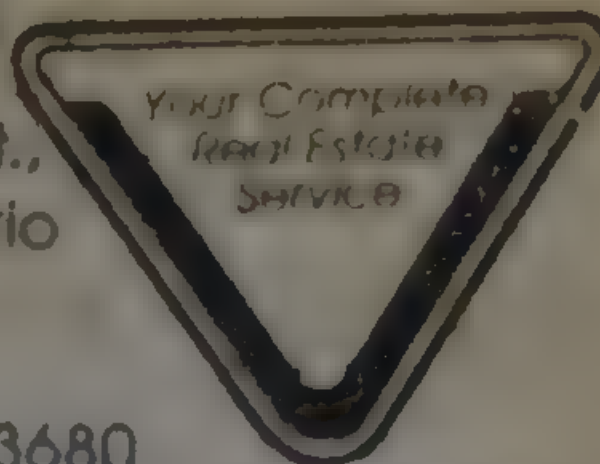
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News

Press Review

Carl D. Tuyl

The leaders of the three federal parties reached agreement on the wording of a resolution which supported the Manitoba government's plan to expand French language services in the province. You read that right: the leaders of the three parties reached agreement. The event was really earthshaking for the earth moved — I think in awe — in Ontario and Quebec on the morning of Friday, October 7.

Trudeau, the Beloved, attended a performance of Swan Lake, all decked out in his usual attire: a rose in his lapel and a beautiful woman on his arm. Whether or not he is singing his political swansong is still a subject of animated discussions across the country.

Unemployment fell slightly to 11.3%, and people who trust the government sufficiently to lend it money can do so at 9.25% interest.

Parliamentary prestige suffered a serious setback in Victoria where the leader of the official opposition was bodily removed from the House. Both the government and Barret himself are looking for ways to save face.

It was relatively calm and uneventful in Ottawa, which is more than you could say about the convention of the Conservative Party in England where the woman-in-office is coming under heavy fire of her own party

members. She is accused of rightism to the fascist degree, and of not being very nice to people who disagree with her.

A headline in The Globe and Mail of October 12 said: "Diplomats believe Iraq will try to involve U.S. in war with Iran." That is a bit of a laugh, of course. The U.S. and all Western powers have been involved in that war since the beginning. It is no secret that there is and has been a steady flow of arms to the two warring countries. It is a war which drags on because the superpowers do not want it to end. A victory of either party would upset the balance in that region, and so the war is allowed to go on.

One of the real intricacies of this diplomatic cesspool is that Israel delivers weapons to Iran whose great military and national dream it is to march on Jerusalem. Of course, Israel does not sell those weapons without advice and consent of the U.S. It gets as complicated as some of my earlier sermons; nobody could figure those out either.

Shamir of Israel has a cabinet, and its first political decision was a drastic one: the shekel was devalued by 23% to slow down the inflation which amounts to more than 100% per year. Shamir also sent out feelers to Moscow to inquire about the possibility of normalization of diplomatic relations.

President Reagan finally got rid of his Secretary of the Interior who

was just about as diplomatic as the Vandals who overran Europe in its early history. It is a sure sign, of course, that Reagan will seek re-election. This fellow Watt was too much of a political liability.

And we all remember, of course, the Lockheed scandal which did cost Prince Bernhard his military rank. That whole affair which raised its ugly head in the early seventies was raked up again with the trial of Japan's ex-prime minister who was found guilty of accepting more than \$2-million in bribes.

A bomb went off in Rangoon killing among others highplaced members of a South Korean delegation. Accusations were immediately directed at North Korea, but the Burmese police has made no significant arrests.

The Rockefeller Foundation sponsored a statistical study of the world's arms race, and the resulting report showed that every 60 seconds the world spends \$1.3 million for military purposes.

The government of Poland has protested the rewarding of the Nobel Prize for Peace to Walesa, and especially the remarks of the Norwegian prime-minister as he commented on the choice. Poland regards this as interference in its internal affairs.

And because a lady of Chile is a well appreciated member of my congregation I picked up the item which

reported that shopkeeper Juan Alarcon was the only winner of the weekend soccer pool jacket of \$170,000.00. Alas poor Juan will have no opportunity to spend his money for a while, for he is serving a sentence for uttering.

We were privileged to observe Thanksgiving in the midst of the family with both Carl Jr. and Katrina in attendance. And I know why the christian school in Listowel is advertising for a teacher in the primary grades. Guess what?

So you see that Psalm 128:6 is being fulfilled in my life which brings me to great gratitude. Moved by all this gratitude and all the blessings which come our way, I commented to one of the junior members of our congregation that life was good to him. He looked at me with wide open eyes and said: "Why?"

Christian Farmers Federation clarifies income tax view

MILTON, Ont. (CFFO) — The Provincial Board of the Christian Farmers Federation of Ontario at its September meeting clarified its position on Section 31 of the Income Tax Act.

This Section limits the amount of a farm loss that can be written off against income from other sources when calculating income tax payable.

The CFFO will now support the repeal of Section 31 for any farmer that does his accounting on an accrual basis. Any farmer using cash accounting should be limited to \$10,000 write-off against other income.

"Cash accounting allows many farmers during any period of growth in their enterprises to show a loss for tax purposes," Tom Oegema,

CFFO President, said. "The write-off of such losses against other incomes — especially those of high income professionals — can easily lead to a distorted development for agriculture."

The CFFO supports financial benefits for those establishing family farms but it wants an eligibility criteria that is fair to all entrepreneurs.

According to Elbert van Donkersgoed, CFFO Research and Policy Director, the repeal of Section 31 would create a tax supported program for beginning farmers with most of the support going to high income professionals.

"The CFFO's \$10,000 limit to write-offs was designed to be fair to all beginning farmers," van Donkersgoed said. "A young farm family

working for \$10.00 per hour could expect to have \$10,000 worth of taxable income in a year. We support the use of the tax system to support such beginning farmers. Allowing high income professionals an unlimited tax shelter would be unfair to all those who work hard to establish their family farms.

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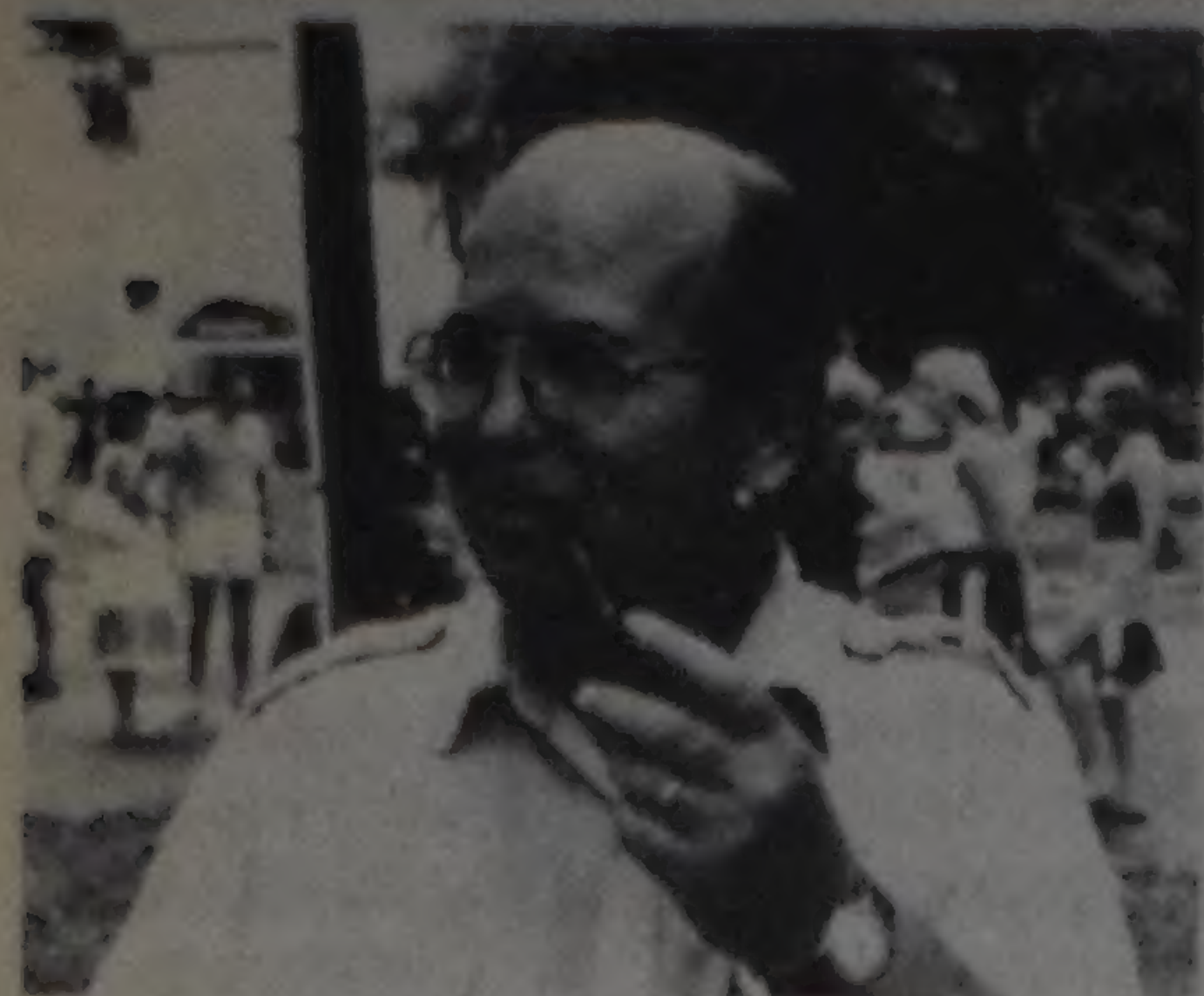
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Dutch



Herman De Jong

Marietje en schoonzoon Wim wonen een half uurtje met de auto van het Malton vliegveld. Als gewoonlijk kwamen we om ongeveer half acht 's avonds boven Toronto vliegen. Daar verschillende Europese vliegmaatschappijen hun charters omstreeks dezelfde tijd laten vertrekken, lijkt de aankomsthal wel op een misviering met de Paus.

Het hele Canadees-ethnische mozaiek was weer eens vertegenwoordigd. Ze staan daar zo rustig: de pakes en beppes, de grandmeres and grandpapas, de grandmothers and grandfathers, de Opas en Omas af te wachten. We mochten verheugd opmerken dat de groep Dutch-Canadians weer eens het luidruchtigst was. Dat kun je binnen de matglas afscheiding heel goed horen.

Matglas ... het mocht me wat! De twaalf-jarige Carl vindt wel een oplossing om Opa en Oma het eerst te ontdekken. Al gauw zien we zijn glunderende snoet door een "verboden" deur. Hij kan het niet langer uithouden: z'n "Oooooopa, Ooooooma" galmt door het douane

Van Halsema's onthullingen (4)

Kleine Carl verzorgt de eerste avond

vertrek. Honderden tanige, gerimpelde nekken rekken zich. Ach ja ... de hele schuit zat immers vol Opas en Omas.

Marietje had een lekkere maaltijd klaar voor ons. Een beetje van dit, een beetje van dat. Van vorige jaren weet ze nog dat we niet meer tot het "slootgravers" genre behoren, en bovendien: de K.L.M. reis kost is van zulk gehalte, dat reizigers echt niet in Canada als hongerige wolven aan hoeven te vallen.

Het is kleinzoon Carl's beurt na de maaltijd de bijbel-lezing en het gebed te verzorgen. Het Bijbel gedeelte koos hij met zorg: Abraham en Sara trekken naar een ander land vanwege de hongersnood. Ik hoop maar dat de tweede helft van het verhaal niet verwerkt wordt. Carl's gebed getuigt van het feit dat hij veel heeft nagedacht over het laatste etmaal. Hij dankt de Heer tenminste erg hartelijk dat Opa en Oma's 747 niet in de Atlantische Ocean is geplompt. Ook dat de Here voor prachtig zomerweer gezorgd had gedurende de vlucht. Marietje's schoenloze voet -vanwege het opzwellen- voel ik even tegen mijn been. Ik weet dat ze nu denkt aan het verschrikkelijke onweer onderweg — waar we gelukkig boven vlogen.

Het gebed van een twaalf-jarig jochie zou een K.L.M. piloot, zo al niet bekeerd, een behoorlijke duw in de goede richting hebben kunnen geven.

Carl dankte de Heer zeer nadrukkelijk dat de K.L.M. piloot de kundigheid en het beleid gegeven was om vooral bij het opstijgen en neerdalen goed bij de pinken te zijn. Carl was ook blij dat Opa en Oma zo goed gezond waren ... en Heer ... give them maar a real good time in Canada, because it is so beautiful here.

We schraapten onze kelen en toen zei Oma wat beverig: "Ei lof joe, Carl", en viste de zoute dropjes uit haar tas.

De eerste dagen hebben we het altijd wat moeilijk. Jullie hebben daar een mooi woord voor: jet-lag. Ik zeg maar gewoon dat we door al die rompslomp wat van de kaart zijn. Mag het? We zijn per slot van rekening samen 150 jaar oud.

Gelukkig mochten we in het zelfde bed slapen als het vorig jaar. Een lekker hard bed. Net als ons gezondheids-bed thuis, gekocht bij C. en A. in de uitverkoop. Vorig jaar bestelde ik een triplex plaat bij Beaver Lumber, en die vond zijn weg onder het matras. Margriet heeft verstomd gestaan over mijn vindingrijkheid, weet ik nog. Zulke hoogte punten in het leven eens man's vergeet je niet gauw.

Carl heeft zijn slaapkamer als een echt gastvrije Canadees aan ons afgestaan en slaapt nu zelf in de basement waar hij zich heeft ingericht

met zijn tape-recorder met kop-phone, een oud-Hollands schemerlampje om nog wat te kunnen lezen voor het slapen gaan, en een doos vol met zoute drop. Margriet denkt dat Carl al slapende nog in die doos zit te graaien.

Als we Carl's slaapkamer binnen komen, zijn we ineens omringd door honderden hockey players die met een geweldige vaart vanaf het behang op ons aan komen schieten. Marietje zegt, moederlijk-vergoelijkend: Ach, dat wou hij nu zo graag ... en hij heeft het zelf helemaal behangen.

Zo liggen we even later, hand in hand, tevreden naar Canada's sport par excellence te kijken. Moeder zegt: Geef mij de mooie pastel-kleurige blommetjes van het vorig jaar maar ... vreselijk, wat bont, he?

Maar ik vindt het best leuk. Als het dan wat te druk is, je bent in een slaapkamer om je ogen dicht te doen. Nu is warempel m'n luchtpost velletje alweer vol. 'k Zal U de volgende keer vertellen wat er die nacht gebeurde.

Herman De Jong woont in Jordan Station, Ontario.

Ontmoeting met een prinses — een onbelangrijk iets?

Bert Witvoet

Het was een prachtige dag toen mijn vrouw en ik naar Queen's Park, het regeringsgebouw van Ontario, liepen om een lunch bij te wonen ter ere van het bezoek van Prinses Margriet en haar man Pieter van Vollenhoven.

In mijn zakagenda had ik geschreven: lunch met Margriet en Piet. Ja, wat een lef. Het klinkt erg intiem, maar er waren met elkaar wel zo'n honderd mensen die zo'n intieme lunch met Margriet en Pieter hadden.

Nadat ik mijn vrouw naar de receptiekamer begeleid had ging ik zelf weer naar buiten om een foto te maken van de aankomst.

Er liepen heel wat mannen rond in uniform. Fotografen en journalisten waren er ook te zien. Een van de televisiemensen hing een beetje nonchalant tegen een hek aan. Een tweede kwam op hem toe. Ze hadden het over hun opdracht van deze middag. De ene noemde het een onbelangrijk klusje, de moeite niet waard. Ja, ja, dat werd er zomaar even gezegd over het bezoek van een telg van het huis van Oranje.

Niet lang daarna komt er een stoet van sleën de hoek om. "Daar zijn ze," hoor ik de Deputy Premier Robert Welch zeggen, die met z'n vrouw het prinselijk paar zal ontvangen.

De eerste wagen stopt vlak voor de voeten van Robert Welch. Een Hollandse dame in uniform springt van de voorbank om de achterdeur

voor prinses Margriet open te doen. Pieter van Vollenhoven stapt uit aan de andere kant. Dat heeft het protocol allang voor die tijd uitgezocht natuurlijk.

Lampen flitsen en camera's zoemen om het prinselijk paar te vereeuwigen. Een gastenboek wordt getekend door de prinses en haar man, en dan gaat men de trap op naar de receptiekamer.

Daar staan verschillende belangrijke figuren van Toronto hen op te wachten. De burgemeester, de Nederlandse Ambassadeur, de Lieutenant Governor van Ontario, het hoofd van politie. Er zijn ook heel veel belangrijke mensen van de Hollandse gemeenschap. En tenslotte zijn mijn vrouw en ik er ook.

Prinses Margriet kijkt een beetje verlegen. Er wordt gezegd dat ze niet zoveel van officiële gebeurtenissen houdt. Maar toch is ze hoffelijk en haar lach is erg aantrekkelijk. Ze draagt een groene japon met een kleurige shawl. Ze heeft ook een streng parels om de hals. Die zullen wel echt zijn, dacht ik.

Na een poosje vraagt iemand in uniform of we de prinses willen ontmoeten. Ja, dat willen we wel. Daar zijn we toch voor gekomen. De man heet Van Horne. Zijn voorvader heeft vroeger de leiding gehad bij het leggen van de CPR spoorweg over heel Canada. Hij praat een beetje hollands met een leuk accent. Hij zei: "Oewe Koaninklijke Hoagheid, hier is Mainheer en Mainvrouw Whitfoot." Nu, daar stonden we te praten met



De prinses en Pieter worden begroet door mijnheer en mevrouw Welch

Prinses Margriet. Geweldig! We vertelden haar een beetje over Calvinist Contact. Ze is nog geen abonnee. Ze vroeg hoe lang we in Canada waren en nog een paar andere belangrijke dingen. Toen kreeg een ander paar de kans om haar te ontmoeten.

Later hebben we heerlijk gegeten: gerookte zalm, wilde kip en een kersentompoe na. Twee heren speelden op een gitaar en fluit. Barok muziek.

Na de lunch een paar speeches en toen was het voorbij. Nadat het prinselijk paar vertrokken was schudden we allemaal de hand van de

Lieutenant Governor en zijn vrouw. Wat zullen die hard gewerkt hebben om al dat eten te koken. We hebben ze van harte bedankt. Maar voordat we weggingen pakte ik nog gauw even de naamkaartjes van Prinses Margriet en Pieter van Vollenhoven van de tafel.

Ja, ik had de oranjeziekte te pakken hoor. Mijn vrouw heeft er al jaren last van. Ze is gek op foto's van Juliana en Beatrix en de kinderen. Maar na jaren voelde ik me ook weer aardig oranje gezind.

Die recepties zijn natuurlijk wel een beetje flauwekul, daar is niets aan voor zo 'n prinses. Wat kan het haar

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Vervolg van blz. 18.

schelen of ik in 1950 of in 1859 naar Canada kwam. Nou ja, als het 1859 was bewees was het misschien nog de moeite waard geweest.

Maar ik vind wel dat een koninklijk huis iets speciaals aan een land geeft. Een land zonder koning of koningin is een kale boel. Iedereen is gelijk. Een koning of koningin kan ook een land verenigen, terwijl een Prime Minister dat niet kan omdat hij altijd in de politiek zit te knoeien.

Nee, ik ben van gedachten veranderd. Oranje boven! En lang leve de tompoesen!

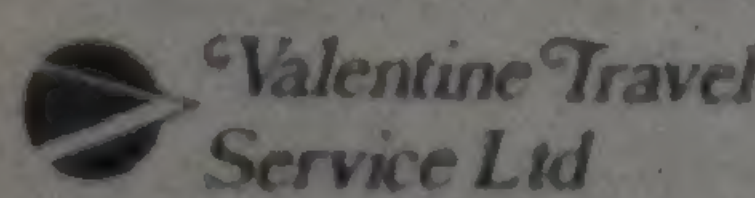
Waarschuwing tegen slaapziekte in Manitoba

De Minister van Volksgezondheid in Manitoba, Larry Desjardins, heeft bekendgemaakt dat de mogelijkheid bestaat dat er slaapziekte — equine encephalitis — zal uitbreken in de provincie. Dit is een ernstige zaak, zoals in vroeger jaren is gebleken. In 1923 werden 171 gevallen van deze ziekte geconstateerd, waarvan 57 met dodelijke afloop. In 1941 waren er 521, waarvan 79 patiënten stierven.

Deze westerse 'equine encephalitis' wordt gedragen door een bepaalde soort mug, culex tarsalis, die ook voorkomt in zuidwestelijk Ontario, delen van Saskatchewan en een groot gebied in de Verenigde Staten. De ziekte veroorzaakt een ontsteking in de hersenen, die, zo niet dodelijk, permanente schade — waaronder verlamming — kan veroorzaken en achterlijkheid bij kinderen.

Aangezien de ziekte wordt overgebracht door muggen, worden bedreigde gebieden vaak bespoten. Dit wordt gedaan met malathion. De heer Desjardins wees er echter op dat dit de kans op besmetting weliswaar verlaagt, maar dat iedereen ook zelf de nodige maatregelen dient te treffen om besmetting te voorkomen, vooral in de vallei van de Red River. Hij heeft de mensen aangeraden om binnenshuis te blijven, vooral in de avonduren, wanneer de muggen het actiefst zijn.

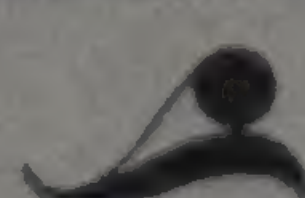
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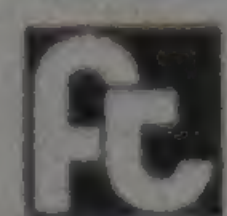
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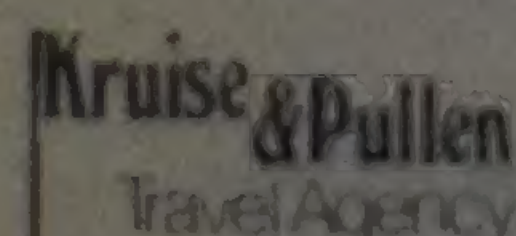
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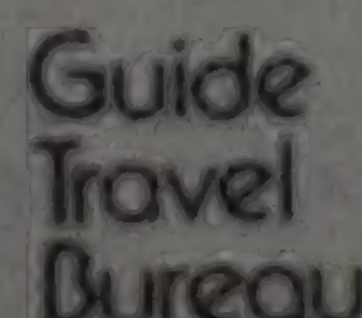
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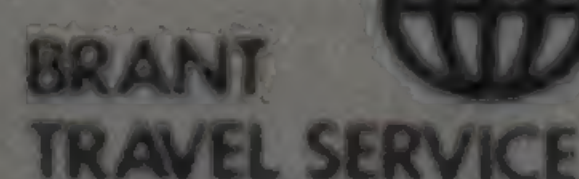
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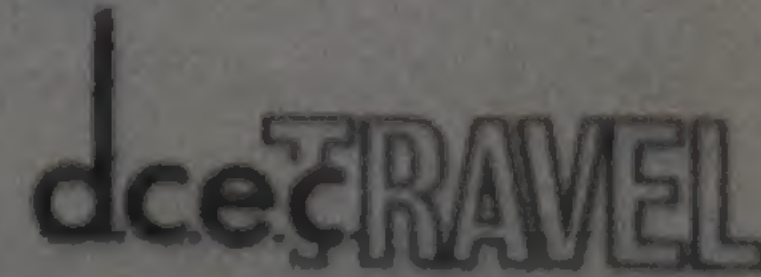
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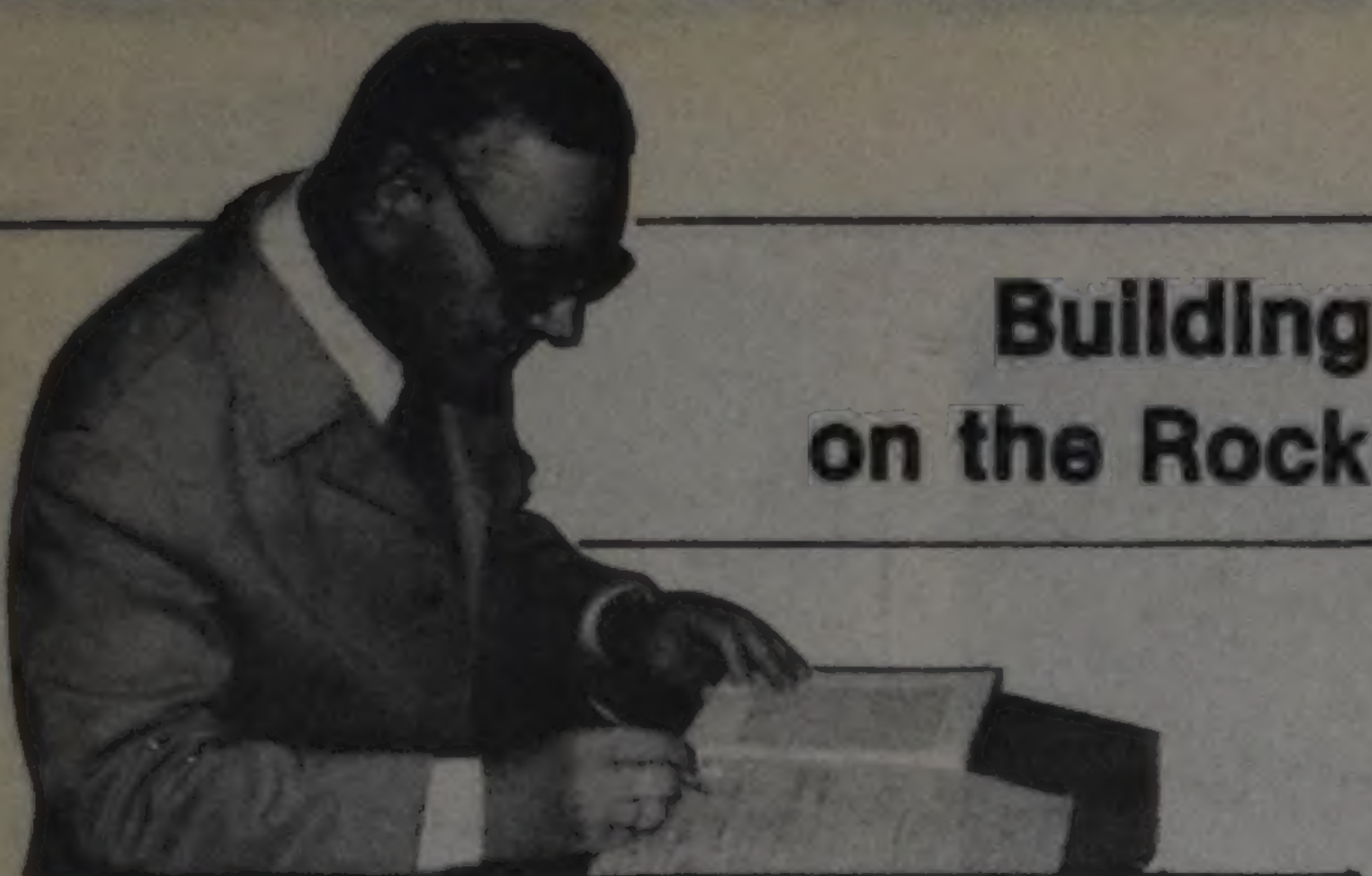
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Books



Building on the Rock

To see God

.... They shall see God
Matthew 5:8b

All beatitudes finish with a promise. The poor will receive the kingdom of heaven, the mourning people will be comforted, the meek will inherit the earth, and so on. In essence all these promises are the same. They speak of a reward in the New Jerusalem. Sometimes this reward will already be given on earth. We did not pay attention to all of them, but we must do it when we read that the pure in heart will see God. We are amazed, because this is an extraordinary thing. It seems that all other blessings in the beatitudes are summarized in this one. To see God is the highest heavenly bliss.

On earth it is impossible to see God. In Israel it was said that if anyone saw God, he would die. Moses and Elijah were not allowed to see God, although they were very close to it. Jesus said: "No one has ever seen God, the only Son, who is in the bosom of the Father, he has made him known." And when Philip asked Jesus: "Show us the Father," Jesus answered: "Have I been with you so long, and yet do you not know me, Philip? He who has seen me has seen the Father."

Shall we see God in heaven? In First Corinthians 13 we read that in heaven we shall see face to face. Yet, also then we shall see God only as far as he himself will reveal to us. However, one thing is clear: to see God will include to be like him. John says this very clearly in one of his epistles. He says: "We know that when he appears we shall be like him, for we shall see him as he is" (1 John 3:2). Seeing God will include the perfect renewal of us as images of God. God's image in us is corrupted by sin. It will be totally restored as we meet God. That is a very comforting message for all those who struggle to become more and more pure in heart.
Rev. Henry Van Andel

Van Andel is a retired minister living in Burnaby, BC

Education

Booster shot for church education

Planning and Selecting Curriculum for Christian Education, Iris V. Cully, Judson/Welch, 1983; 127 pp., \$11.65. John Stronks, St. Catharines, Ontario.

Readers of *Calvinist Contact* will be disappointed with the rather narrow meaning of 'Christian education' in *Planning and Selecting Curriculum for Christian Education*. Nowhere does the author consider curriculum for Christian schools. Her message is restricted to educational materials for Sunday Schools.

Nevertheless, within this confined context, the author very capably sketches a wide range of curriculum issues, arguing for the application of well established education

principles to the educational programs in the church.

Obviously the author is well read in general curriculum theory and religious education programs. In a simple and articulate style she discusses the following components of curriculum development: a basic design, goals and evaluation, theological and educational assumptions, teaching — learning opportunities, resources and leader development. With each there is sufficient direction for local implementation.

Too often, church education programs are haphazard, lacking in overall strategy or ignorant of effective educational practices.

The author provides many suggestions and insights helpful for catechetical instruction and youth work.

The book creates awareness, stimulates a desire to improve existing programs and sets standards for program comparisons. Particularly the pastor and superintendent will enjoy this valuable guide.

Of special note is Appendix II which compiles a brief description of programs from at least fifty publishers. The list includes the protestant denominational materials, Hebrew curriculum guides, programs for the Catholic church and even some cult materials.

Iris Cully is religious education professor at Lexington Theological Seminary. She has authored several books, among which are: *Christian Child Development* and *Ways to Teach Children*.

Family

A mother's role

Where have all the mothers gone? Brenda Hunter, Zondervan Publishing House, Grand Rapids, Michigan; cloth, 178 pp., 8.95. Barbara Hudspeth, Hamilton, Ont.

Where Have All the Mothers Gone? is a book worth reading for any mother. It is not a scholarly, exhaustive tome on the subject of motherhood by any means, but it does present a rather convincing thesis.

Brenda Hunter, herself a latch-key kid of divorced parents, knows first-hand what it means to come home to an empty house after school. The loneliness and longing she describes ring true to anyone who is sensitive to the inner needs of children. While realizing that her own mother had no choice but to work, the author still suffered acutely from the dearth of mother/daughter togetherness. Several chapters are devoted, therefore, to suggestions for mothers who work by necessity.

The author cannot avoid laying a guilt trip on women who have chosen the so-called

joys of the working world over parenting although she is careful to state that this is not her intention. She insists that motherhood is a grand calling that should not be treated slightly and that abdication in favour of day-care centres, surrogate mothers or even fathers is a serious step. Mothers who have chosen to stay home will certainly find this book a delightful boost to their mother's-ego and will come away with a renewed vigour and purpose in their parenting.

The two disappointing features of this book are the short shrift Ms. Hunter gives to the subject of father's role in parenting especially as it pertains to the increasingly popular practise of role switching and job sharing and the idealistic view she presents of motherhood. While going to great lengths to describe the hardships endured by the exhausted working mother, she neglects to dwell sufficiently on the frustration, boredom and loneliness often experienced by the isolated suburban mom. In the process of dispelling the myth that working women have more

fun, the author inadvertently glorifies the stay-at-home life of the average harassed housewife. While we receive glimmers of this malaise at the outset of the book, it is never fully developed. Ms. Hunter seems to have solved this dilemma for herself in the discovery of community living that led to the caring involvement in her life of extended family members. But we cannot all rush off to England and become part of L'Abri Fellowship. A more extensive guide to mothers caught in this bind would have added much to the book.

Brenda Hunter urges us to get our priorities straight, to think of our children's well-being before our own and to look at the working women's lot as it really is, not as it has been presented by the media or some of the more radical feminist literature.

Even if you don't agree with her thesis on motherhood, this book is a good one to think your way through and react to. The author has a sincere desire to stem the suffering of lonely neglected children and to restore the art of mothering to its proper place in society.



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